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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LXI.

Jackson, Miss., February 16, 1939

NEW SERIES  
VOLUME XLI. No. 7

## Mississippi Baptist Sunday School Convention First Baptist Church, Laurel, Miss. March 7-8, 1939

SLOGAN: ONE THOUSAND PEOPLE AT THE CONVENTION.

ENTERTAINMENT: BED AND BREAKFAST FREE.

THEME: WIN WITH THE WORD.

### PROGRAM

TUESDAY, MARCH 7

#### Morning

- 10:00—Praise and Prayer—E. C. Edwards.  
10:20—Words of Welcome—Dr. L. G. Gates.  
10:35—Response and President's Message—Walker W. Jones.  
10:55—Announcements and Committee Appointments.  
11:00—Devotional Thought—James W. Middleton.  
11:15—Music.  
11:20—Message—Dr. John L. Hill.  
12:00—Adjourn for Lunch.

#### Afternoon

- 1:30—Praise and Prayer—E. C. Edwards.  
1:45—Devotional Thought—James W. Middleton.  
2:00—“... from a babe thou hast known the holy scriptures. ...” 2 Timothy 3:15.  
2:20—“And the child grew before the Lord.” I Sam. 2:21b.  
These Boys and Girls—Miss Mary Virginia Lee.  
2:40—Music.  
2:45—“... Go home to thy friends, and tell them how great things the Lord hath done for thee . . .” Mark 5:19.  
Help Those Who Cannot—Herman L. King.  
3:05—Department Conferences:  
Administration—J. P. Edmunds.  
Extension—Herman L. King and H. L. Rhodes.  
Adult—Wm. P. Phillips and Mrs. D. A. McCall.  
Young People—W. L. Day.  
Intermediate—Miss Mary Virginia Lee and John A. Farmer.  
Junior—Miss Margaret A. Frost.  
Primary Miss Lucille Keith.

Beginner—Miss Mattie C. Leath-  
erwood.  
Cradle Roll—Miss Ruby Taylor.  
Vacation Bible S.—J. B. Smith.  
1:30—Adjourn from Conference  
Rooms.

#### Evening

- 7:00—Praise and Prayer—E. C. Edwards.  
7:15—Devotional Thought—James W. Middleton.  
7:30—“And daily . . . they ceased not to teach and preach Jesus.” Acts 5:42.  
The Vacation Bible School Adds—R. B. Patterson.  
7:50—“The harvest truly is great, but the laborers few . . .” Luke 10:2a.  
The Last Opportunity—Wm. P. Phillips.  
8:15—Music.  
8:20—Message—Dr. John L. Hill.

WEDNESDAY, MARCH 8

#### Morning

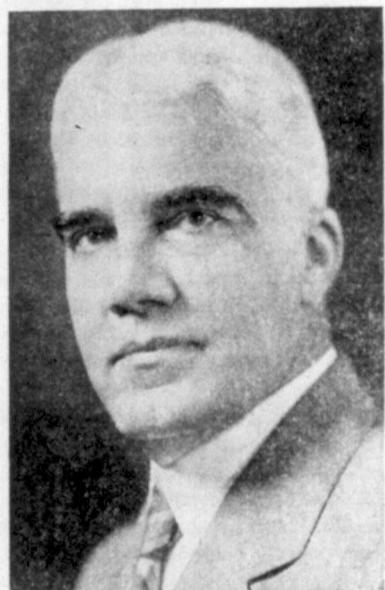
- 8:30—Department Conferences as on Tuesday Afternoon.  
10:00—General Assembly.  
10:10—Praise and Prayer—E. C. Edwards.  
10:20—Devotional Thought—James W. Middleton.  
10:35—“Gather the people together, men, and women, and children, and stranger, that they may hear, and learn, and fear the Lord.” Deut. 31:12.  
Win the Last One—J. P. Edmunds.  
11:00—Reports and Announcements.  
11:10—Music.  
11:15—Closing Message—Dr. John L. Hill.  
11:50—Final Adjournment.



HERMAN L. KING  
Nashville, Tenn.



W. L. DAY  
Collins, Miss.



DR. JOHN L. HILL  
Nashville, Tenn.



JAMES W. MIDDLETON  
Clinton, Miss.

## Sparks and Splinters

The Twelfth Annual Southeastern Anti-Saloon League Convention will meet in First Baptist Church, St. Petersburg, Fla., Feb. 26-28.

**Would you reach more unsaved people with your message by preaching in your pulpit on Sunday morning, or by preaching on the street Saturday afternoon? What is the gospel for, and for whom was it intended?**

The French government has abandoned the lottery as a means of raising revenue. A big Irishman in the A. E. F. said of the people whom he met in France that they were 1000 years behind the monkeys.

Rev. Calvin Mecham of Memphis, Tenn., has been called as pastor of Center Hill Baptist Church near Olive Branch for the year 1939. They ask the prayers of all Christians that their church may grow and do more for God's cause.

Dr. B. A. Copass, professor of Old Testament in Southwestern Baptist Theological Seminary, spoke four times at the Louisiana Evangelistic Conference, February 7-9. The conference was held at the Calvary Baptist Church, Alexandria, and attracted pastors and laymen from all over the state.

The annual Baptist Training Union study course of Blue Mountain College is in progress this week with Dr. J. A. Stewart, pastor of the First Baptist Church at West Point, teaching. The book that is being studied is Investments in Christian Living and there has been an average attendance of eighty students.

It is said that German government figures show that 80,000 people in Germany registered as having been "deconverted" from Christianity. The brand that many have in Germany ought to be abandoned. The same source says that 5,000 Germans become converts to Islam.

Tabernacle Church, Greenville, had fifteen additions during January 1939, as follows: first three for baptism; 8th, six for baptism and two by letter, four professions; 15th, three for baptism, one letter, two professions; 22nd, two professions; 29th, one letter, with baptismal service January 29, 8:30 p. m.—C. W. Priest, C. C.

Now comes the report in the secular press that the liquor dealers and the gambling joints which are in the habit of running wide open down on the coast of Mississippi are uneasy since the national guard has raided their friends in Rankin County, and are asking if it is their time next. The same reporter says there are more night clubs, saloons and gambling houses in the three coast counties than anywhere else in the state. What about it Governor White? Has any promise been made that these buzzards will not be disturbed? The secular press says that these places are wide open, and conducted "in a big way." To quote one of them: "Slot machines, roulette wheels, dice tables and liquor dispensaries operate at scores of night clubs and pleasure resorts, particularly in Harrison County just outside Gulfport and Biloxi. The only way, in our opinion to get anything done is for the Christian forces to begin a cleaning up campaign. The civil authorities in Rankin County and the governor did nothing until the church people rose up. We are of the opinion that if pastors of some churches in the coast area should every Sunday publicly pray for the removal of the liquor evil from their midst, and should call on their people to do so, they would soon be hunting another pastorate. But we do not believe that all church and state officials are such as Isaiah describes, 56:10-12: "His watchmen are blind, they are all without knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber. Yea the dogs are greedy, they can never have enough; and these are shepherds that cannot understand; they have all turned to their own way, each one to his gain, from every quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, a day great beyond measure."

Rev. Rowe C. Holcomb of Idabel, Oklahoma, has accepted the call to First Church, Kosciusko, and begins his work there next Sunday. He is a native of Mississippi, a son of the late Rev. W. B. Holcomb, and will be heartily welcomed back to his native state.

Rev. J. Edwin Hewett, pastor of Seven Hills Church, Owensboro, Ky., has accepted a call to First Church, Richmond, Ky., succeeding Dr. Clyde L. Breland. Both these men are natives of Mississippi and were graduated from Mississippi College.

There are some preachers who lament that they are out of work, who could show more unsaved people how to be saved by talking with those whom they meet from day to day, than many preachers in big churches are doing who have good salaries.

Dr. L. R. Elliott, professor of Greek and Librarian in Southwestern Baptist Theological Seminary, conducted a Bible study February 6-10, in Southwest Baptist College, Bolivar, Mo. This annual efficiency school is for preachers and Christian workers and deals with studies in all phases of church work and Bible study. Dr. Elliott spoke twice a day, bringing messages from the book of Ephesians.

Ordained three deacons today: J. L. Wilson, J. R. Heath and W. R. Moore. Ordaining counsel: Pastor J. P. Kirkland, Rev. J. H. Heath and Rev. T. A. J. Beasley, and the deacons of this church. The Baptist Record is in every home. Collections for January were \$630.48. Collections for January last year were \$499.69. Will have D. A. McCall with us Tuesday night of this week. Have had fourteen additions to our church this year.—Varda Smith, New Albany.

Delta Pastors' Conference meets at Drew, Monday, February 13 at 10:30. The program is as follows: "The Contribution of the W. M. U. to the Church Program," I. D. Eavenson, Cleveland; "Using the Sunday School in the Promotion of Church Activities," N. G. Hickman, Indianola; "What Part the B. T. U. Plays in the Church Growth," F. O. Martin, Tutwiler; "The Use of the Vacation Bible School in the Forwarding of the Church Program," R. W. Porter, Lambert.

The pastors of all the Baptist churches in Laurel cordially invite a thousand or more delegates to the State Sunday School Convention which meets in our city March 7 and 8. The First Baptist Church will be the place of meeting. If you will let us know how you are coming, whether by bus or train we will be glad to meet you and carry you to the place of assignment. The assignments will be made at The First Baptist Church. Write or wire Mr. E. D. Hurst who will be glad to see that you are completely placed. We welcome you.—L. G. Gates, Pastor First Church.

On Sunday, January 29, Reverend C. J. Olander concluded a ministry of four years as pastor of the Cruger Baptist Church. At the beginning of his pastorate the church adopted a budget plan which provided for monthly contributions of Missions, Christian Education, and Benevolences, and the result has been that the church gave more to these causes than ever before in its history. The membership of the church has increased by one-third during this same period. The Rev. Mr. Olander at the beginning of this year, assumed half-time pastorates at Tchula and Morgan City. His successor on the local field has not been chosen.

Steel is iron that has gone through the furnace and the subsequent process of hardening which transforms soft metal into an instrument which cuts granite. So the righteousness which is produced under the work of the Spirit of God and the gospel of Jesus Christ is not simply the innocence of childhood, nor the morality commonly recognized among men, but a quality of character and conduct that resists all evil and overcomes the fiercest opposition and lasts forever. It is God-produced and bears the stamp of his likeness. It is the product of His Holiness, the work of His Holy Spirit. Paul said, "Not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God, by faith."

Prof. P. H. Eager of Clinton underwent an operation at the Baptist Hospital in Jackson last week. He has so far gotten along remarkably well for a man 87 years of age.

Rev. I. F. Metts, pastor of Northside Church, Jackson, is back home after being two weeks in the Baptist Hospital in Jackson. His pulpit was supplied Sunday by Rev. Bryan Simmons of the Baptist Orphanage.

Mississippi College in one day last week had a delegation of visiting students from the Baptist Bible Institute in New Orleans and another from the Southwestern Seminary in Ft. Worth. It is good to be zealously sought in a good matter, Gal. 4:18.

The annual Southern Seminary Conference will be held in Louisville, Ky., March 6-10. Chief emphasis will be on Evangelism. Chief speakers are Dr. L. R. Scarborough, Dr. R. Q. Leavell and Dr. W. E. Woodbury, superintendent of evangelism of the Northern Baptist Convention.

Rev. J. S. Deaton whose home is on the Clinton Boulevard near Jackson since he resigned at Salem, Mo., has accepted a call to Daniels church on Highway 51 south of Jackson. This is a growing community and opportunity here for fine service.

J. S. Kemper, president of the American Motorists Insurance Co., says that in the past ten years accidents caused by drunken drivers have increased fourfold. He says the increase in accidents is due primarily to the almost complete absence of regulation of the strong liquor traffic since the repeal of prohibition.

"The Prayer That God Can Answer" is a pamphlet written by J. T. Riddick, a Baptist preacher. The author says the book was prepared in the hope that it may contribute to a larger practice of prayer as the doctrine taught in the scriptures. The message of the book is based on Proverbs 15:29 and James 5:16. It is published by Zondervan and sells for 15c. Write Baptist Book Store.

"Russellism" by T. T. Shields of Toronto is like everything by that author a vigorous, virile apologetic. It is published by Zondervan for 35c. Those who are interested in meeting the heresies of the "International Bible Students" would do well to order this book from the Baptist Book Store. It contains five addresses stenographically reported.

"These Men Live" is a book of sermons on eleven Bible characters preached by Wm. Ward Ayer, D.D., pastor of Calvary Baptist Church of New York. All of the characters except two are taken from the Old Testament. Many preachers have found that people listen better to sermons on special Bible characters than to any other kind. This book is published by Zondervan and sells for \$1.00. Can be had of the Baptist Book Store.

Now they tell us that Adolph Hitler, chancellor of Germany, is guided in matters of state by astrologers. When Israel did that the nation was on the way to the scrapheap. Isaiah says: "And when they shall say unto you, Seek unto them that have familiar spirits, and to wizards that peep and that mutter: should not a people seek unto the Lord their God? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." 8:19-20.

"What's Wrong With The Movies" is a booklet of 117 pages, selling for 35c. It is written by Dr. Jno. R. Rice, a Baptist preacher and published by Zondervan. It sets forth the harmful effects of emotional excitements, particularly those of the sexual nature. One could wish that the circulation of the book would help to stem the flood of evil which it describes.

"Let The Fire Fall" is a book made up of brief messages which are joined together with the purpose to help in producing a spiritual awakening throughout the world, kindling revival fires in all parts of our nation. The book is by Paul W. Rood, president of World's Christian Fundamentals Association. They are a reproduction of many editorials in the "Kings Business," published at the request of many readers. Published by Zondervan; price \$1.00.

Thursday, February 16, 1939

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Thursday, February 16, 1939

## THE BAPTIST RECORD

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GOD'S ELECTING LOVE—A SEQUENCE  
A. D. Muse, Evangelist  
Memphis, Tenn.

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The message in the Baptist Record of December the 8th on Election brought the greatest response from far and near of anything I ever wrote or preached or any radio message I ever gave. I was surprised beyond measure and my heart was humbled before the Lord! Out of it all some very definite impressions have come and surge for expression.

For years now a great deal has been said about a revival—meaning a revival of world proportions; great prayer movements have been set up; leagues organized promoting prayer for a revival. All kinds of writing and speaking have been done about a revival. I have known some great Christian souls of great faith and experience with the Lord who have given themselves over to a ministry of intercession for a revival. Our own great denomination has set out a great program of prayer and planning for a great revival. No heart rejoices more in that than my own. I believe, and have believed for some years, that if Jesus tarries His coming we are coming upon the greatest revival the world has ever seen. One extreme always follows another. The world's greatest war followed by the world's greatest peak of prosperity and that followed by the world's greatest economic smashup. The world's greatest war followed by the world's greatest period of world unrest, and all accompanied by the world's greatest moral breakdown. There is but one thing to logically expect, if He tarries, and that is the world's greatest revival!

A revival is not a psychological reaction to some great world conditions or cataclysmic upheaval; it is the supernatural manifestation of God's spiritual power in the deeper spiritual experience of His people, in their fuller consecration of life and substance to His will and service, to the raising of holier and higher standards of Christian conduct and the miraculous personal salvation of the multitudes.

The marvelous response to that little message on Election struck my heart as being the greatest single indication of the nearness of a coming revival of any one thing I have seen. Revivals don't come by some little surface ripple of physical emotions, but from the very bed rock of religious thinking and Bible doctrines. Every letter and card received was a message of appreciation and not one adverse word.

Every great revival that has ever come has come by the great mighty preaching and believing of that rib-rock doctrine of Grace, the sovereignty of God, now known as "Calvinism." Read again the history of every great revival and the message that produced them! Study them as I have done on back to Savonarola, Francis of Assisi, Luther, Calvin and Knox—(Origin of the term "Calvinism")—The great eighteenth century revival was born out of the Moravians, the most ardent "Calvinist" and the great and real revivalist of England of that period was Whitfield, a most adamant Calvinist, and not Wesley. Wesley himself was, though Arminian, nevertheless tremendously colored in his preaching with Calvinism. Last winter I read six large volumes of Wesley's printed sermons and all his journals. I was shocked with the far reaching effect of the utter antithesis of everything James Arminius taught, upon the unconscious thinking of Wesley. But Whitfield was the revivalist of the period. Wesley's principal part was that he gave it organizational form. And the great awakening in this country was born out of the hyper Calvinism of Jonathan Edwards. No man was ever more fixed in "Calvinism" than D. L. Moody and all the real revivalism we have today is but the lengthened shadow of D. L. Moody. The man who took up his torch, R. A. Torrey was an ardent Calvinism. J. Wilbur Chapman, who stood by Torrey's side, a solid Calvinist, and even Billy Sunday, God's apostle to a jazz age, was a true Calvinist.

It is not a matter of harping on Election. It is not a matter of even ever preaching on that or any other phase of the great system of doctrines

that grow out of the one central basic thing—the sovereignty of God. It is a matter of that point of view coloring the whole message from start to finish. It is best never—or at least as seldom as possible—to tack a name on to any of the preaching. When you just preach Grace, the born again saints of the Lord, regardless of denominational group, devour it with a holy relish. Any schooled Arminian mind knows I am preaching "Calvinism" when I preach, but just the plain child of God knows I am preaching what his heart is hungry for, and he will come back, and keeps on coming back for more. My old father in the ministry, old brother J. C. Buckley used to say "Gospel preaching won't draw a great crowd but Gospel preaching will grow a great hearing." The greatest compliment I ever had in my life, a great man of wide experience and a great background said time and again in my hearing in our meetings, "Muse's meetings can run six months and be bigger at the close than at any other time." Genuine "Calvinism" is the savoring salt of true grace that gives taste to all preaching.

Then it is a matter of our faith, our prayers, our dependence on God in absoluteness, being directed and vitalized! These are effectual only as we consciously and sincerely go back beyond every semblance of human power and ingenuity for dependence and rest wholly and serenely and complacently upon the action of the sovereign will of God. He gives or withholds "according to the good pleasure of His will" and only as "seems good in thy sight." My own experiences of greatest power come only when my heart rests most serenely right there. It is at that point that our souls are swallowed up in real intercessory prayer; most quite and still in the satisfaction of His answers and manifestations. Real praying is all started in the heart by the Holy Spirit and not by the appetites and ambitions of the carnal desires of the Christian himself. That is why the hardest end to reach in all our meetings is to get the people to that point of yieldedness until they are filled with the spirit, until they literally groan out to God in intercessory prayer. My dearest of preacher friends while pastor in Vicksburg was the minister of the Presbyterian church, Augustus M. Ayers. He said "All Arminians are Calvinists when they come to pray for they pray 'For Jesus' sake.' It is never for Jesus' sake until it is truly in our hearts deepest desires. To the praise of the glory of His grace." What I am trying to say is that a true revival rests upon 'Calvinism' as its very basic principle. Just as Grace is not Grace until it goes back for its main spring into the center of the bosom of the absolute sovereignty of God, so praying is never praying and faith is never faith until they go back and find their origin and source in the sovereignty of God. They are graces. Graces are not bought nor 'done' by us, they are God's precious gifts which He bends over in majestic graciousness to bestow.

"Calvinism," not as a dogma, not as an abstraction, but a vital, living burning experience in our hearts! I speak with deep emotions as I write the tears come to my eyes. The vast response to that little message was the greatest real 'Going of the sounds in the tops of the mulberry trees' of anything I have seen. Every one who knows me knows the heart and spirit in which I am saying that! For twenty years I have been a close student of revivals and revivalism and evangelism—books, literally shelves of them in my library—new ones and very old ones—on revivalism and evangelism—marked and annotated! And for years I have said again and again if Jesus tarries His coming we are going to have a great revival! And for years I have said when the revival comes will be when 'Calvinism' as a vital, vitalizing, burning experience grips our hearts and sweeps the whole church world! And brethren that is true. Never did my heart shout more the word of Elijah to old Ahab, 'Get thee up; eat and drink; for there is a sound of abundance of rain!'

—BR—

Rev. Henry L. West comes from Parrish, Ala., to the pastorate of the church at Golden in Tishomingo County.

## HEAR! HEAR!

—o—

The following is a recent editorial in The Daily Clarion Ledger of Jackson, a paper which is an advocate of good citizenship and good morals. It is of course a secular paper and upholds the traditions of the Democratic party. Its expression on the subject of liquor is therefore all the more worthy of a hearing.

## State Flooded With Liquor Under Federal Protection

A news story in Sunday's Clarion-Ledger, based on statistics obtained by the state tax commission, revealed that within a six-months period last year one neighboring wet state shipped 138,921 gallons of whiskey and other hard liquors into Mississippi, 58,014 gallons in one month.

The liquor was shipped from federally licensed wholesalers in the neighbor state to federally licensed wholesalers and dealers in Mississippi. And state tax commission officials estimate that this 138,921 gallons of liquor was only a small part of the total shipped into the state. They think the larger part comes from Louisiana and Kentucky and neither of these states has any reciprocal agreement under which information on liquor shipments into Mississippi is sent to Mississippi officials.

This is the sort of federal "protection" the dry states are given by the administration, despite solemn pledges by the Democratic party before Roosevelt's election that if national prohibition was repealed all dry states would be given full protection against shipment of liquor from wet states.

Six years have proved that this was an empty promise, and nothing in sight indicates that the state will be given any real protection, or that the federal government will discontinue the practice of issuing wholesale and retail liquor licenses to persons in Mississippi to give them full immunity from federal prosecution as long as they sell only tax-paid liquor.

The best defense Mississippians could obtain would be for the legislature to adopt the proposal of a federal wholesale or retail liquor license in and by itself sufficient proof of violation of the state prohibition laws.

Bills to do this were introduced during the 1938 regular session but were killed in committee.

Enactment of such a law would go far toward ending the wide-open violations of the law in many counties.

—BR—

"Treasures New and Old, Songs and Choruses" is a new book of sacred songs published by Zondervan and edited by Mr. and Mrs. Paul White. There are 88 songs. Many of them are the old songs; some are new; but it seems to specialize in choruses or theme songs which are popular with our song evangelists. In manilla cardboard cover, 30c each, and cheaper in lots. See Baptist Book Store.

"The Catching Up of Christ's True Church" ("The Rapture") is a 30 page pamphlet by Francis Asa Wright, published by Zondervan, selling for 25c. It is the setting forth of one incident connected with the end of the world, as held by a group of interpreters who believe they have discovered the program of the last events of time. This view is presented as an interpretation of the words of Jesus, of Paul and of John. The author believes that there is nothing between us and the rapture, the gathering of God's people in the sky just before the second coming of Christ.

"Asked And Answered" is a \$1.00 book by a layman, Harry A. Baldwin, who gives us a rather novel way of studying the Bible by presenting the questions which are asked in the Gospels, and the answers given to these questions. There is here not so much interpretation of the scriptures, indeed very little of it, but suggestions for study by which you may arrive at your own interpretation. These questions follow their order in the narrative of the four gospels. It is not the sort of book you would read through at a sitting, but rather one you would pick up to study a given passage. The book is interesting as showing Jesus' method of instruction. It is published by Fleming H. Revell.

# EDITORIALS

I RECEIVE NOT TESTIMONY FROM MAN

—o—

After healing the lame man, of which an account is given in the fifth chapter of the Gospel of John, Jesus defends his act of healing on the sabbath by his right as the Son to do what the Father is continually doing. The Jews were the more outraged that he claimed to be the Son of God, making himself equal with God. He does not apologize for it, deny it, tone it down nor explain it away. He says in effect, "Yes, I am the Son of God, and there is plenty of evidence to prove it, and I will exercise the authority of God in giving life to the dead, and in judging all men, that all may honor the Son, even as they honor the Father." The Father and Son are one and inseparable.

This is proved by the witness which God the Father is constantly giving to Him in all the work which He is doing and the word He is preaching and teaching. This is the final appeal of Jesus to the faith of the world, the witness of God the Father to all His word and work. To be sure it is the sort of testimony which some are unable through the perversity of human nature to hear. But this is what Jesus bases his claim on, the witness of the Father. He says in another place, "If I do not the works of my Father believe me not. But if I do them, though ye believe not me, believe the works, that ye may know and understand that the Father is in me, and I in the Father."

Jesus not only puts himself on the plane with God the Father, but he refuses to be put on the same plane with men. He gladly welcomes the witness of God the Father to Him, but He says, "I receive not the witness or testimony of man." He felt it beneath his station to have to call on men to bear witness that what he said was true. Even the angel Gabriel, when Zacharias asked him, "How shall I know these things that you tell me are true?" said, "I am Gabriel that stand in the presence of God." He was not accustomed to having his word questioned. Jesus does not need for himself to have any man bear witness of Him. He condescends to accept it only that men might be saved. Not for his sake, but for the sake of others who need Him.

It is quite possible that in our eagerness to honor the Lord or establish his claims, we put too much emphasis on the testimony of men. We are fond of quoting what "great" men have said about Jesus. We are tickled if we get a "scientist" on His side. When we report a meeting we like to say how many prominent and influential people were brought into the church. We forget about what Paul said of the church at Corinth that "not many mighty, not many noble" were brought in. The best testimony is when God himself works and the vilest sinner is saved. This is the witness of God, and not of some influential man.

The translators have gotten us all mixed up in one scripture that bears on this point. Paul said not, "Thanks be unto God who always maketh us to triumph"; but "Thanks be unto God who always leadeth in triumph." That is Paul and those who were saved like him were led as captives chained to the chariot of the triumphing, victorious Christ," 2 Cor. 2:14. It is God who is showing His power over us and in us, not that we are exercising any power ourselves.

Pharaoh was a witness to the power of God, not by sitting on a throne and ruling over a great country, but by being brought to naught, and crying out, "Pray ye to Jehovah for me." Paul was a witness to the power of God, not by working out to a logical conclusion through his master mind to the truth of the gospel, but by being stricken down on the road and made to say in abject submission, "What shall I do, Lord?"

—BR—

## LOOKING AFTER NUMBER ONE

—o—

When a man speaks of looking after "number one," he is pretty sure to be referring to himself. And there is a very good sense in which

one's self is his number one problem. The Bible recognizes this fact and makes it a man's first obligation to see that he is himself what he ought to be. If he does not begin here, he will not make much progress in trying to help others. A Stradivarius violin is not made out of rotten wood, nor out of a pecky piece of cottonwood. It doesn't matter if you have a master workman or a master musician, you can't make heavenly music out of materials which have not been seasoned with heavenly experiences.

Paul says to Timothy, I T. 4:16, "Take heed to thyself, and to the teaching." First look after yourself and then you may address yourself to your message. Paul says to the Thessalonians, "From you hath sounded out the word of the Lord." The character of the people, the kind of lives they lived, made a good sounding board for the gospel message. This is the day of loud speakers, of long distance proclamation, of radio. But these things are possible only because the materials used have been brought to perfection and have been carefully adjusted to their delicate and important mission.

The preacher, Sunday school teacher, home maker, anybody who hopes to be helpful to other people will do it effectively only when he makes it his first business to keep himself in the love of God. "If ye abide in me and my words abide in you, ye shall ask what ye wish and it will be done." It is a waste of time to try to help others if we are not what we ought to be. It is even a waste of time to pray if we have not come clean in our dealings with God and men.

There is no better thing that we can do than to "be an example to them that believe, in word, in manner of life, in love, in faith, in purity." I Tim. 4:12. Every now and then some brother in making a point as to the teaching of the New Testament, says the Greek means so and so. This is a matter about which every one of us needs to exercise the greatest care, and to be sure that he knows what he is talking about, and that his conscience is in good working order.

There are several reasons for this. First of all we are dealing with the word of God, dealing with a matter of life and death, a matter of truth and righteousness. Maybe you can afford to be careless in some things, but not in handling the word of God deceitfully. No man ought to say the Greek means thus or so unless he knows what he is talking about. Another thing: we are dealing with people, with immortal souls, many of whom do not know enough to contradict us. They accept what we say. It is as wrong to take advantage of ignorance in teaching the word of God as it is to do so in a trade. It is a good thing to know the Greek of the New Testament, but it is a sin to pretend to know it when we don't, or to use pretended knowledge to mislead people. The use of knowledge is a fearful responsibility. Our reason for saying this is that every now and then we find somebody saying the Greek means something which facts do not bear out. We would specially caution people against accepting as final many of Moffatt's translations. Some of them are excellent. Some are mere expressions of the translator's individual opinion. In spite of Mr. Moffatt's disclaimer, his "translations" are often mere paraphrases and are in exact and misleading. No man is free from personal bias, and Mr. Moffatt is one of the worst offenders in this regard.

## BECAUSE WE ASK NOT

—o—

The man who wrote the words, "Ye have not because ye ask not," is one of whom it was said that he remained so much on his knees in prayer that his knees became calloused like those of a camel. He was James the Lord's brother in the flesh, who became a disciple of Jesus only after the Lord's resurrection, and soon afterward became pastor of the church in Jerusalem, and a recognized leader among the apostolic group. He knew the potency of prayer and the impotency of those who neglected it. He could speak from a personal experience of the benefits of prayer and so with authority.

He looked with pity upon the poverty of soul,

and often the material poverty, of those who were ignorant of the good that comes from lingering before God in communion and supplication. Here is the secret of their poverty, the cause of their failure: ye have not because ye ask not. What a tragedy is here; poverty within reach of riches; weakness at the door of power; a life in the shallows and the shadows, that might be spent in the full tide of God's power and in the full assurance and joy of His glorious fellowship.

There is not only tragedy, there is sin, for it is sin to live in the weakness of the flesh, when we might be filled unto all the fulness of God. Doubtless many Christians have the feeling that they have lived or are living their lives on the edge of Beulah land, when they might have gone in to the land flowing with milk and honey.

The story is told of a ship drifting helplessly at sea when the engines had failed. They were without water and at the point of desperation sighted a passing steamer and appealed for water as the people were at the point of perishing with thirst. The reply came from the passing vessel, "Let down your buckets; you are in the mouth of the Amazon." They were perishing with plenty all around them.

In the first chapter of his epistle James had said, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." And in the last chapter, he says, "Is any among you sick? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him."

—BR—

Hollow and holler are different words, to be sure, but somehow they are apt to be found around the same place or person.

First Church, Asheville, N. C., expects an increase of \$1,000 a month in contributions as a result of their three months trial of the plan to tithe.

Dr. L. R. Scarborough, president of Southwestern Baptist Theological Seminary, spoke February 16 and 17 at the State-wide Evangelistic Conference in Carbondale, Illinois.

Southeast Miss. Baptist Pastors' Conference meets at First Church, Laurel, Feb. 20, at 10:00 a. m. to 2:30 p. m. Devotional by S. L. Walker; Reports from Pastors; Evangelistic Sermon by W. L. Meadows; Message by Secretary McCall; Study of Epistle of James, first chapter by O. A. Eure, second by B. S. Hilburn, third by L. E. Green.

Another missionary: The following cablegram from Leo Eddleman, one of our foreign missionaries stationed at Jerusalem and Nazareth, is self-explanatory. "Tiberias: Sarah well. Wonderful Little Sarah arrived thirteenth—crying." Leo is the son of Rev. R. A. Eddleman of Port Gibson. Mrs. Eddleman is the former Miss Sarah Fox daughter of Rev. and Mrs. Arthur Fox of Morristown, Tenn.

Brother Harry Smallwood of Laurel writes that the Pinehurst Hotel will make no extra charge for double to convention delegates. Rates are \$1.50 single without bath and \$2.00 and \$2.50 with bath; no extra charge to delegates for doubles. Write to the hotel or to Mr. E. D. Hurst, mentioning that you are a messenger to the convention. In homes bed and breakfast will be furnished free. 1,000 delegates are expected. Write early.

Dr. Austin Crouch, secretary of the Executive Committee of the Southern Baptist Convention reports total receipts of \$263,564.09 in January for all Southwide objects. This was \$1,756.68 less than for the same month in the year 1938. This loss however is explained by the delay in getting a report from Missouri. More than half the receipts were designated, less than half coming through the Cooperative Program. Mississippi sent for all Southwide objects \$9,338.54. Of this \$6,886.56 was designated, probably included in the Lottie Moon offering.

By A. L.  
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**LET'S GO**  
By A. L. GOODRICH, Circulation Manager  
"Ask the People and They'll Subscribe"



Dr. L. G. Gates, Pastor  
First Church, Laurel, Miss.

#### HE KNOWS

Below we give a most enlightening article from the pen of Dr. L. G. Gates. Read it carefully. It is meaty and comes from one who has tried the EF plan and thus knows whereof he speaks. Those who have never tried the EF plan and say it won't work, or that it won't pay, are just giving their opinion. Dr. Gates speaks from experience. Three hundred and nineteen copies of the Record go to members of the First Baptist Church of Laurel.

#### The Family Plan.

In the very beginning of orderly things on the earth, the family idea seems to have been God's ideal of organized society. No better plan has ever been discovered. It was a bright day for Mississippi Baptists when some one was moved to try this plan for our denominational paper. Somehow sooner or later, we discover God's plan to be the best, whether in informational propaganda or in finances. As we see it, in a sense every Baptist church is a large family, and this family is interested in every other family and what they are doing.

Some of us can recall the time when a denominational paper was regarded as a religious luxury and only a few could afford to indulge in that luxury; but we have come to the time when The Baptist Record is a necessity and an asset to the work of the Lord as it is committed to us. With the family plan adopted and put into operation it brings all the families into closer relationship and spurs us on to greater achievements in our Master's service . . . As proof of this, look at Mississippi Baptists and sense the spirit of our churches since every member can converse with every other member through the columns of the Baptist Record. To my mind, the discovery of this plan of every church making it possible for every member to have his state paper is just as significant to the Baptists of Mississippi as was the discovery of the law of gravity to the whole world. That negro spiritual which says, "All of God's chilluns must have wings," might be made practical by all of our churches adopting the family plan with The Baptist Record. Honor and praise brother Goodrich in his work.—L. G. Gates.

—o—

#### BAPTIST BIBLE INSTITUTE

Annually we go to New Orleans to have fellowship with the Mississippi boys at Baptist Bible Institute and to contact all the students who have pastorate in Mississippi, to explain to them the **EVERY FAMILY** plan.

As usual, we were cordially received. Several of the student pastors already have the EF plan and some have since led their churches to adopt it.

(Continued on page 8)

## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b.

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place."—2 Chronicles 7:14-15.

#### I

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thy enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for He maketh the sun to shine on the evil and on the good, and sendeth the rain on the just and the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:43-48.

"What do ye more than others?" How those words have challenged me!

"Love your enemies" is a good text, but maybe it was not given so much for a text as it was to be put into life.

"Pray for them that despitefully use you and persecute you," is a good text but is better to practice. Mrs. J. L. Johnson told years ago at an assembly of Dear ..... who read that passage and saw he had never taken Christ seriously in that. He made a list of those he felt came in such a group. He prayed for them one by one. One day as he looked over the list, he said, "That fellow is not my enemy. He does not belong there." He prayed for the others. Soon another name and then another were stricken from the list. Soon not a name remained. Maybe Jesus had that result in mind all the time. Let us face it!

Will we obey Jesus? Hate paralyzes as surely as the gutter sins destroy!

#### II

Pastor C. Z. Holland, Canton, has accepted the leadership of Mississippi Baptists for the Hundred Thousand Club. He is one of our finest, and Mississippi Baptists will come to the help of the Lord in this matter under his leadership.

#### III

Southwide leaders tell me that the Texas Evangelistic Conference at Seminary Hill in June each year is outstanding. Dr. Leavell says about Thursday night they wind up in tears in a midnight prayer and testimony meeting. Pastor Ward, Leake County, said he attended last year while studying at the Seminary and found about 1200 preachers in attendance. The program is purely evangelistic. Promotional programs are held at other times.

#### IV

The Mississippi Baptist Evangelistic Conference will be held, as announced, at Clinton, Feb. 27-March 2—entertainment, 75¢ a day. Drs. Scarborough, Campbell, Texas; Dr. White, Oklahoma; Dr. Dodd, Louisiana; Dr. Holcomb, Nashville; and many Mississippi men will appear on the program. Make your plans to be there.

#### V

Pastors, treasurers, etc., address communications intended for this office to: Mississippi Baptist Convention Board, D. A. McCall, Corresponding Secretary, P. O. Box 530, Jackson, Miss.

#### VI

Your Secretary's schedule for the remainder of this month is as follows: week of Sunday, Feb. 19, Ellisville at 11 a. m., Richton and Perry County at 7 p. m.; Monday, 8:30 a. m., Jones County Junior College chapel, Ellisville; 11:15 a. m. at Laurel for the S. E. Mississippi Pastors' Conference; 7 p. m., Laurel, Jones County Association Men's supper; Tuesday, chapel at Mississippi

Woman's College, Hattiesburg; Tuesday, Feb. 21, 7 p. m., Wayne County Associational Men's supper, Waynesboro; Wednesday, Feb. 22, Covington County Men's supper, Collins; Thursday, tentative; Friday, February 24, Jasper County Associational Men's supper at Bay Springs with Pastor S. E. Sumrall; week of Sunday, Feb. 26, Booneville, 11 a. m.; 7 p. m., Prentiss County Association; 2 p. m.; Monday, Tuesday, Wednesday, Thursday, Mississippi Baptist Evangelistic Conference at Clinton.

Pray for us in each engagement!

#### VII

Your Secretary is booked for much of the time up to September 1. He will be glad to hear from pastors, moderators, etc., about those associational meetings.

#### VIII

The Lord blessed us in a good meeting at Baldwyn for the three days there. Brother C. E. Patch, pastor, presided. Those appearing on the program were: Pastors J. P. Kirkland, J. W. T. Siler, R. B. Patterson, B. E. Pate, F. M. Purser, S. B. Cooper, H. G. West, B. B. Hilbun, J. F. Measells, A. M. Overton, W. T. Darling, J. S. Riser; Evangelists M. E. Wright and E. D. Estes; Dr. Tyler, Mr. Allison Bell, brother W. G. Mize, Mrs. Ned Rice, brother A. L. Goodrich, brother E. C. Edwards, brother Lawrence T. Lowrey, and Mrs. O. M. Jones. About 150 visitors signed up, and many local people came. The fine thing—they stayed through. Your Secretary had the privilege of bringing four messages.

#### IX

Thinking further of the church-like set-up in this work, every pastor, of course, has a board. They do not have anything on this Secretary, for he has a large and good one, the State Convention Board. They have been generous toward this preacher through the years, offering him, at the beginning of his ministry, a student secretaryship, later, district enlistment work, and then later, state stewardship work. I look forward to happy and helpful association with the pastors and laymen constituting this Board.

Yes, we have a Library committee also: Mrs. O. M. Jones, Mrs. Bill Emmerson, and Miss Bettie Pate Gurney. Note: The name of Miss Lucy Carlton Wilds, B. T. U. worker, was omitted somewhere along the way last week.

#### X

The Carroll County meeting, with Pastor E. C. Farr, Carrollton, found 17 of the 18 churches represented and six of the seven pastors of the county present. The spirit was fine. I am to be back there later for contacts. Moderator Rev. L. F. Fowler, Clerk, Rev. W. P. Brown.

The Union County Men's supper was held at New Albany and 13 of the 26 churches were represented and seven pastors were present. It was good to be with Pastor Kirkland again, having first met him at the Seminary. The ladies did their part well. Varda Smith is moderator, C. A. Smith, clerk.

The evening following we were at Okolona with Pastor R. B. Patterson and his fine folks, about 100 people being present. Brother Patterson, as usual, is doing a good work.

The Lee County's Men's supper was held in the beautiful new building of Calvary Baptist Church, Tupelo, S. B. Cooper, pastor. Eleven of the 33 churches were represented, and 10 ministers present. The spirit was fine.

Our first Sunday found us preaching to a splendid congregation at Tylertown, W. R. Cooper, pastor. In the afternoon, brother Cooper took us out to the large Silver Creek church. This church is 120 years old. Your Secretary remembers brother Cooper from boyhood days. At the evening hour we were proud to be with Dr. W. A. Hewitt and the other folk at First Baptist Church, Jackson. There were two professions of faith at that service, a young man and a young lady. It was good to be there.

#### BR

First Church, Shreveport, celebrated its 94th anniversary on last Sunday.

There were 50 in the training class taught by Secy. E. C. Williams last week in First Church, Brookhaven.

**STUDY OF GOD'S WORD A GREAT FACTOR  
IN A REAL HOLY SPIRIT REVIVAL**

—o—

For about nine months now we have been hearing and reading much about a Southwide Baptist Revival in the year 1939.

Much stress and emphasis has been laid on prayer and evangelism and surely we would not discount the power of prayer or the importance of evangelism in our church and individual life. But in my humble way of thinking the keynote has not yet been struck to produce a real, lasting Holy Spirit revival.

It is true that the writer of 2 Chronicles said, "If my people, which are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways; then will I hear from heaven and will heal their land." And it is also true that the Lord and Saviour said, "If ye abide in me and my words abide in you, you may ask what ye will, and it shall be done unto you." In the Great Commission he said, "Go ye into all the world and make disciples, baptizing them in the name of the Father, and the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you," etc. We have only half-way carried out the commission, particularly in the rural churches of Mississippi. We have made disciples and in some instances only attempted to make them, and have left off the latter clause of the Commission.

In my weak judgment when the pastors and few church leaders that we have, have seen the urgency and necessity of enlisting the masses of its membership in the study of God's Word, to the degree that the last part of the Commission is practical then we will be getting somewhere. For the great masses within the church as well as without the Bible is a sealed book.

When a redeemed soul can be led to the proper appreciation of God's Word he cannot refuse to be obedient to its teachings and if we could enlist those already saved in intelligent, prayerful, study of the Bible, with the Holy Spirit as teacher and guide, the evangelism part would take care of itself.

Our greatest need in the churches is a developed people. Those who have "grown in grace and in the knowledge of the Lord and Saviour Jesus Christ," and this growth can come about, only in proportion to the way we familiarize ourselves with His Word and put into practical effect its teachings. When we have learned of Him until His understanding of truth becomes ours and His love and compassion is ours then our religion will be worth offering to lost people. When His words abide in us in every relationship of life, we will already be an evangelistic people, a praying people, a missionary minded and spiritual people, and a giving and loving people. Then will our prayers be effective and powerful. No doubt God is more anxious to send the revival than we are to receive it. But how can He send it until we become an obedient people and when will that ever be so long as 90% of the unenlisted church members in Sunday schools of Southern Baptists are the young people and adults? We all know that those who do not attend Sunday school do very little, if any, real study of the Bible.

The reason so few are missionary in heart and spirit is because they are ignorant of the missionary teachings of the Bible. The Woman's Missionary Union is proof of this statement. The reason so few are faithful stewards is because they have not prayerfully sought God's message to His people concerning stewardship. The W. M. U. is also evidence of this truth. I ask seriously, where would we as Southern Baptists be today as a missionary enterprise had not the women been rooted and grounded in the Bible message of missions and stewardship? The answer to their faithfulness and loyalty during these past few years is God's Word. They were familiar with it. It would permit them to do no less. Did not the prophet Malachi say, "Bring ye all the tithes into the store house; and see if I will not pour you out a blessing such as there shall not be room enough to receive"? And surely he was speaking of spiritual blessings, largely.

We have no right to ask, for or expect God's sanction and blessings upon our efforts until we are obedient to His Word. As long as we are so covetous that we ignore its stewardship teachings, so unconcerned and indifferent that only a few do the praying as well as the paying, so long as the Sabbath is desecrated by ignoring the study of His word and worship on that day and so long as fathers and mothers, husbands and wives leave the Bible and the family altar out of the home and daily life, just so long will we have an undeveloped, unfaithful, powerless, church membership. It is not fair to unsaved people to seek to bring them into this state of affairs in the church life. We need a better quality of the ones we now have. Of course it is true that many church members are unsaved and the chances are it is not their fault. We have failed to properly present the Christ and his power for salvation with the "observance" part of the Commission. No doubt many young converts have fallen by the wayside through no fault of their own. They have not had God's Word upheld to them as "a lamp unto my feet and a light unto my path." They are not presented with the truth that if we would not sin against God we must with the Psalmist say, "Thy word have I laid up in my heart." Neither are they made to realize that to know the word is insufficient but that Christ says we must do it.

We are constantly reminded how the disciples "with the women and Mary the mother of Jesus" continued in prayer until Pentecost came. We need also to realize that they were obedient to Christ's command to "tarry ye in Jerusalem" until the promised power came. Suppose they had failed to obey His words in remaining together? We are sure that had they failed at this point the Holy Spirit would not have come in any great degree, even though they were praying over scattered territory. The word also tells us that they "searched the scriptures daily, they continued steadfastly in the apostle's doctrine and fellowship, in breaking bread and in prayers . . . and did eat their meat with gladness and singleness of heart." "They were of one accord" or one purpose and that purpose was to carry out Christ's commands to them. So long as they were obedient to his teachings we notice how many people were "added unto them" but as they failed to be obedient in carrying the gospel message onward and outward, we see God's displeasure and punishment visiting them in the persecution and dispersion.

When all of God's words abide in us in every relationship of life then there will be no power that can keep back another Pentecost.

Was Christ only a visionary who did not know what would and could be? Or has He the power to make us Christ-like in our every attitude and relation? Was God only amusing the sacred writer when He told him to admonish that we are to come to the "measure of the stature, of the fulness of Christ"? The Bible is the means by which we receive this life-giving influence. The Hebrew writer tells us that "the Word of God is quick and powerful and sharper than a two-edged sword." And it is my conviction and experience that it is not possible for a redeemed soul to be prayerfully exposed to it and remain indifferent and unconcerned toward its teachings. And that when the Adult membership of God's Kingdom are led to love and appreciate the Word enough to daily search its messages and then strive to put them into practice, we will have another Pentecost.

Surely we need to pray and evangelize but would we not do well to pray first for a great turning to God's Word on the part of those already saved; for the convicting and convincing power of the Holy Spirit as regards obedience to it and with great concerted effort endeavor to carry out the second part of the Great Commission.

BR

"Masonry" is the title of a 30 page pamphlet which proposes to show the nature of many secret orders, and to warn against their ill effects. It is written by Jas. Putt, Th.M. and published by Zondervan. Price 25c.

**A THREAT TO THE BILL OF RIGHTS AND  
BAPTIST CONSCIENCES**

By L. R. Scarborough, President

—o—

I call the attention of our people to a very serious situation developing in Washington. It ought to arouse the most emergent and strongest protest on the part of our people everywhere.

An amendment to the Social Security Act has been offered in the lower House, and has been referred to the Committee on Ways and Means, of which Hon. Robert L. Doughton of North Carolina is chairman.

The proposed amendment to the Security Act is known as Bill H. R. 101 and proposes to exclude the provision in the Security Act, Section 210 (b) (7), which reads as follows:

"Service performed in the employ of a corporation, Community Chest, fund or foundation, organized and operated exclusively for religious, charitable, scientific, literary or educational purposes, or for the prevention of cruelty to children or animals, no part of the net earnings of which ensues to the benefit of any private share-holder or individual."

Now, this amendment proposes to cut out the exemptions provided in the original Social Security Act, and this would make all churches and religious organizations of every nature subject to the provisions of the Social Security Act. It would mean that all preachers and churches and religious organizations that employ individuals would be subject to this taxation, which organizations are now exempt from such taxation. It would greatly impair and probably destroy eventually all of the relief and annuity organizations of the churches. These organizations now possess a capitalization of approximately \$200,000,000, in addition to the annual incomes through contributions of churches.

The passage of this amendment to the Social Security Act is contrary to the spirit of the Bill of Rights, the first article of which is the first amendment to the constitution of the United States, and which says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof or abridging the freedom of speech or the press," and so on.

It would be a definite Congressional act in violation of the time-honored American doctrine of separation of church and state, would make the churches and their officers and their institutions subject to direct federal taxation.

It is announced that the Committee on Ways and Means of the House is conducting hearings on this amendment.

In order to help the people everywhere to take immediate action and offer quick and vigorous protest, I include the names of this committee in this statement. I also include the names of the Committee on Finance of the Senate. It is hoped that preachers, laymen and all will offer resolutions and write letters and make vigorous protest to the passage of this Bill H. R. 101, and thus prevent the violation of the Bill of Rights and the doctrine of separation of church and state, and help to stop this movement toward a totalitarian state being formed in the United States.

The Executive Committee of the Southern Baptist Convention in December appointed myself, Dr. Crouch, and now, by a changed appointment, Dr. C. H. Bolton of Florida, as a committee to act for the Executive Committee of the Southern Baptist Convention in making protests against this serious and fateful matter.

Will our people consent to a violation of the first amendment of our constitution and an inauguration of the union of church and state in this land of the free? Urge your senators, and representatives in the lower House to vote against this movement and crush forever this Congressional Act proposing the destruction of our fundamental rights guaranteed us by the constitution and purchased to us by the blood of our heroic forefathers.

The Senate Committee on Finance is as follows:

Pat Harrison, Mississippi, Chairman.  
William H. King, Utah

Walter F. ...  
David L. ...  
Alben W. ...  
Tom Con...  
Josiah W. ...  
Bennett ...  
Harry F. ...  
Peter G. ...  
Joseph F. ...  
Prentiss ...  
Clyde L. ...  
Edwin C. ...  
George L. ...  
Robert M. ...  
Arthur C. ...  
Arthur H. ...  
John G. ...  
James J. ...  
Henry C. ...  
The Hou...  
as follows:  
Robert L. ...  
Thomas L. ...  
Christopher ...  
John W. ...  
Jere Coo...  
John W. ...  
Wesley E. ...  
Frank H. ...  
Richard ...  
John D. ...  
A. Willis ...  
Paul H. ...  
Patrick J. ...  
Milton H. ...  
Raymond ...  
Allen T. ...  
Frank K. ...  
Daniel A. ...  
Roy O. ...  
Thomas A. ...  
Donald G. ...  
B. W. ...  
Frank C. ...  
Benjamin ...  
An editor ...  
January 5, ...  
says: "The ...  
that the c...  
upon the p...  
of tax...  
of all salar...  
to be paid ...  
"Some st...  
Act, but no...  
will be the ...  
addition to ...  
"There n...  
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tion will na...  
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law. What v...  
fundamenta...  
history has...  
church and ...  
involved wi...  
process of ...  
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 Harry Flood Byrd, Virginia  
 Peter G. Gerry, Rhode Island  
 Joseph F. Guffey, Pennsylvania  
 Prentiss M. Brown, Michigan  
 Clyde L. Herring, Iowa  
 Edwin C. Johnson, Colorado  
 George L. Radcliffe, Maryland  
 Robert M. LaFollette, Jr., Wisconsin  
 Arthur Capper, Kansas  
 Arthur H. Vandenberg, Michigan  
 John G. Townsend, Jr., Delaware  
 James J. David, Pennsylvania  
 Henry Cabot Lodge, Jr., Massachusetts  
 The House Committee on Ways and Means is as follows:  
 Robert L. Doughton, North Carolina, Chairman.  
 Thomas H. Cullen, New York  
 Christopher D. Sullivan, New York  
 John W. McCormack, Massachusetts  
 Jere Cooper, Tennessee  
 John W. Boehne, Jr., Indiana  
 Wesley E. Disney, Oklahoma  
 Frank H. Buck, California  
 Richard M. Duncan, Missouri  
 John D. Dingell, Michigan  
 A. Willis Robertson, Virginia  
 Paul H. Maloney, Louisiana  
 Patrick J. Boland, Pennsylvania  
 Milton H. West, Texas  
 Raymond S. McKeough, Illinois  
 Allen T. Treadway, Massachusetts  
 Frank Knutson, Minnesota  
 Daniel A. Reed, New York  
 Roy O. Woodruff, Michigan  
 Thomas A. Jenkins, Ohio  
 Donald G. McLean  
 B. W. Gearhart, California  
 Frank Carlson, Kansas  
 Benjamin Jarrett, Pennsylvania

An editorial in the "Watchman-Examiner" of January 5, 1939, headed "Taxing The Churches" says: "The passage of this amendment will mean that the churches will be subject immediately upon the passage of this legislation to a graduation of taxes which by 1949 will amount to 6% of all salaries—3% paid by the church and 3% to be paid by the church employees.

"Some states already have a Social Security Act, but not yet inclusive of the churches. What will be the total tax when states make a tax in addition to the federal tax? Nobody knows.

"There naturally goes with this the right to inspect church finances. Furthermore, the taxation will naturally become the primary obligation of the churches, since it will be compulsory by law. What will Baptists think of this? One of our fundamental tenets from the beginning of our history has been the complete separation of church and state. Shall we now become intricately involved with the government of our country by process of law, through letting the state solve for us a social problem, the responsibility for which rests solely with the providence of God and ourselves? We do not believe that Baptist churches have become so beggared in their faith and their resources of generosity as now to desire to surrender their God-ordained freedom and their right of self-government.

"For, once we admit the right of the state to tax the churches for the support of its ministers, even under the benevolent guise of providing social security for them, a breach has been made in our defenses and we have prepared the way for a flood of oppression and regimentation later on. Germany, Roumania, Russia and other countries gave the world a terrible lesson in the union of church and state. We need to sound the tocsin and call the soldiers of Christ to the battle of Zion in this country.

"Attempts to evade the Bill of Rights are not meeting the opposition that they should.

"The question is not primarily one of financial importance, though indeed it would be that to many individual pastors and to many small

### A GRAVE SITUATION IN ITALY

Charles E. Maddry

On our way out to Africa, we spent eight days with our Italian Baptist Convention. The work of our Italian Mission was completely reorganized. Dr. and Mrs. D. G. Whittinghill, for thirty-five years our leaders in Italy, retired, having reached the age limit for active service with the Board. Dr. and Mrs. W. Dewey Moore were installed as the successors of the Whittinghills. Rev. L. Paschetto was elected Executive Secretary of the Italian Mission Board, and Rev. B. Fodera, Treasurer.

During all the years of our work in Italy, an American missionary has filled these positions. Now we have reorganized the work and put our Italian brethren in all positions of responsibility and leadership. Dr. Moore is to devote his time to work among churches, teaching stewardship, tithing, and church self-support. His is to be a teaching ministry, and he will give much attention to the work among young people. Mrs. Moore will devote to work among the women, all of the time she can spare from home duties.

On our way from Madras this past January, we landed at Naples and again went up to Rome. There we had five days of conference with the Executive Committee of the Italian Convention, and with the missionaries.

We were surprised and greatly pleased with the fine way in which Secretary Paschetto has taken hold of the work. Already there is evidence on every hand, of a new spirit of understanding and cooperation between the American Mission and the Italian pastors and churches. We firmly believe that a new and better day is ahead for our Italian Mission.

Some two years ago, one of our pastors proved wholly unworthy. After every effort had been made to induce him to change his critical and disloyal attitude, he was dismissed. He proceeded to bring suit for indemnity against the Italian Mission Board and the Foreign Mission Board conjointly. Under the provisions of the unjust Italian labor laws, he won in all the courts of Italy. We took an appeal and the final verdict, as to the amount assessed against us, is to be handed down this month. The Supreme Court of Italy has already ruled that the Italian Mission Board and the Foreign Mission Board are one and the same.

This will give some idea of the difficulties facing our Board and its work in Italy.

We are glad to announce that all of our pastors—thirty-nine of them—have signed a solemn and binding agreement with us, that they will never bring suit against the Board. The future alone will tell the outcome of our efforts to free our Board from the terrible injustice and handicap of the present regime in Italy.

churches. It is rather of importance in its bearing upon the question of the separation of church and state. The proposal involves a state paternalism of the churches.

"If the government is to determine that the churches should benefit their employees and the degree to which they shall be benefitted, what may be the next tax proposal?"

This is not the only effort being made to establish a state-tax church in democratic America, but it is now one of the most serious and should receive the heartiest consideration of freedom-loving people, and a challenge should be made to our law-makers to stand in the breach and defend our constitution and keep America free and state and church separate.

There will necessarily be a penalty attached to the violation of this proposed amendment to the Social Security Act. Will it be fines? Will it be imprisonment? And the closing of our churches? This amendment is a reversion to a long gone age, and by its enactment the United States will join Roumania, at least toward an effort in penalizing freedom of the conscience and to union of the church and state.

I would call on our people to now magnify the right of freedom of conscience and petition and protest to our law makers.

### SANTIAGO CANCLINI

By Dr. W. C. Taylor

The representative of Argentina at the Baptist World Alliance in Atlanta will be the successor of Pablo Besson. Young, vigorous, brilliant, the pastor of the Central Church, Buenos Aires, is a fitting representative of the River Plate Baptists. Many of the victories of religious and civil liberty in Argentina are due to the learning and Christian audacity with which Pablo Besson tenaciously smote tyranny and priesthood through the medium of pulpit, pen and social contacts, wide and high. Into that heritage the young Canclini has entered, in the down-town church whence Besson sent forth his crusade of liberty.

At the meeting of the Alliance in Philadelphia, Besson was Argentina's representative. For his three minutes he spoke like a rushing torrent, and walked away. They called him back for a song, which is part of the "Roll Call of the Nations." He returned but, on learning what was expected, marched off again, saying with a laugh: "I'm no singer. I'm a warrior." And so he was.

Santiago Canclini is connected with another great Argentine stalwart, Juan Vareto, who has preached the Gospel—and it is no diluted Gospel—a thousand times in theaters on both sides of the Atlantic and of the equator, as well. He is a former vice-president of the Alliance.

The Senhora de Canclini is a gifted daughter of Juan Vareto, himself a graduate of the University of Argentina and a brilliant leader of the Argentine Woman's Missionary Union.

Not only in this double heritage from the glories of Argentine Baptist tradition, but in his own right, as a leader of men and churches, does the Buenos Aires pastor come in our midst. His slender figure will be a welcome one in the great stadium of Atlanta at the "Roll Call of the Nations."

### HONORIO ESPINOZA

There are times when men wish for the gift of tears. Such a time is now, as one feels the pathos of Chile's staggering loss. The tragedy of suffering of this friendly people, in their lovely, narrow valley between lofty snows, makes the heart feel as if washed by a rain of melancholy.

Sympathy will stir all hearts as Chile's representative stands before the World Alliance. Rev. Honorio Espinoza is a lawyer and a pastor, not that he aims to practice law. He became a student of law because, in South American education, all higher education is professional and one must study law, medicine or other professional curricula or be barred from his national culture, in lands where we have no theological seminaries. To save the pastors from the temptation of these attractive by-paths that lead away from their ministry is one of the reasons for strengthening our theological seminaries that minister to all foreign fields. In the lack of such a seminary in Chile, brother Espinoza has come to Louisville for such training and culture.

A veteran Presbyterian missionary said to me: "He is the outstanding preacher in the nation, the one who can preach acceptably and effectively to all classes of people anywhere in Chile." He is the pastor of the First Baptist Church in Santiago, and returns next year to this and other large responsibilities in the denomination, for which missionaries and Chileans alike await his valued contribution as they carry on in his absence.

Chile will have a favorite son in the Alliance "Roll Call of the Nations."

### THE RUMANIAN REPRESSION

It will be recalled that the memorial submitted to the King through the Foreign Secretary included three specific petitions: (1) for the release of Baptists now in prison; (2) for the withdrawal of the "decizie"; (3) for the legal recognition of Baptists as a recognized cult.

During recent days events among the Baptists of Rumania have taken a serious turn. The whole of the 1,602 Baptist meeting places are closed.

On December 21 the Baptist Union of Rumania appealed directly to King Carol. Their telegram (Continued on page 8)

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwinia Robinson  
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Our faithful State Mission Study Leader, Mrs. J. H. Nutt, Rosedale, Miss., has found it necessary to resign. Certainly her voluntary service through these years has been prompted by her deep interest in the work and by a desire to serve the Lord. She has made a definite contribution to the third chief aim of our Woman's Missionary Union—"Study."

I wonder if we ever stop to think of the many hours of service given by our chairmen! Occasionally a word of appreciation from those who use the plans made by them, would be greatly appreciated. Hope many of you will write Mrs. Nutt a note of thanks in appreciation of her services.

Mrs. W. A. Bell, Jackson, Miss., has been appointed by our local board to fill out the unexpired term of Mrs. Nutt. Mrs. Bell has already proven herself worthy of this responsibility by her service as Mission Study Leader in District II. The reward for good service is more responsibility.

We welcome Mrs. Bell into this group of voluntary chairmen. Drop her a card and tell her so.

—o—

### Valentine Greetings to Counselors:

This week we have been sending "Valentines," love messages, to people we love. The counselors and leaders of our young people are seeking to lead them to know Him, who is love, and to help bring in His kingdom. It is a message of love that we have to give to the nations. May we as leaders "love" more! We will be more faithful in our responsibilities.

—o—

### Mission Study for Young People:

Certainly we will be studying Home Missions as we prepare for the Home Mission Season of Prayer. "The Traveling Story Hour," (price 35¢ from the Baptist Book Store) will be splendid for your Sunbeams and Juniors. Use the idea of "travel" in your planning. Help them see that we have the world in our Southland. If you have used this book—use "Five Times Ten" (price 25¢), for your Sunbeams and Juniors. It will help them see how women and young people have been used during "these fifty years." "To Be Continued" (price 25¢) will help your Intermediates to appreciate the past and long to have a part in the progress of the kingdom in the future.

The Y. W. A. counselors already have "Go Forward" and it is our hope that every young woman's auxiliary will study this book in preparation for the Week of Prayer.

—o—

Young People's directors, plan for a presentation of Home Missions before the church. Your pastor is always glad to help you work out plans for such a presentation. See the list of playlets and pageant in the back of your year book (pages 108-110) and if you want a playlet you will find one to suit your needs.

—o—

"Go Forward," together may we go forward in His name in missionary education of our young people.

—o—

### MISS EMMA LEACHMAN, A TRUE MISSIONARY

Last summer when doctors told Miss Emma Leachman, field worker for the Home Mission Board, that her heart which had taken in the world and which had so long been burdened for others, could not longer stand so much and therefore must be allowed to rest, she knew it was true. She had gone about her work for months when she was in real pain but not knowing what it meant to rest or to give up, she ignored the

suffering and kept on. She knew now, though, that she could not ignore the advice of her doctors for she could not go on as she had done, so with a sense of deep regret at having to retire from active service, but with the same sense of humor, determination and faith that had carried her through the years, she sent in her resignation to the Home Mission Board and asked that it be accepted in October. She is now on the retired list of home missionaries. The rest of several months has helped her marvelously. We hope and believe that yet she will be able to serve in a less strenuous way for many years. She is a faithful, true missionary and friend. During this Home Mission Season of Prayer let us pray for her and give, too, that all our work and workers may be supported.

Miss Willie Jean Stewart of Nashville, Tenn., in a true, lovely tribute to Miss Leachman, says the following:

"In 1921 Miss Leachman was called to the Home Mission Board as field worker and missionary, taking up her duties on the first of September. Since that day she has gone up and down the land among Southern Baptists incessantly. She has visited, personally, every institution to whose support the Home Mission Board contributes. She has been on every home mission field, not once but many times. She has seen with her eyes and heard with her ears and comprehended with her great heart the needs and problems of those whom the Home Board serves. Then she has gone back into the churches, the associational meetings, the assemblies and conventions in all the Southern states to make Southern Baptists see what she has seen and feel what she has felt, and to make them up to what these home mission opportunities mean to the saving of the world. All this she has done in addition to speaking in four or five services on Sunday, teaching mission study classes, holding personal conferences on individual problems through the week; traveling sometimes for four and five months at a time, often going for as much as a month without sleeping in the same bed twice, loved and welcomed and as much at home in Indian hogans and mountain cabins as in the homes of wealth and culture where she is often entertained. Frail beyond the ordinary from her youth, the question rises: How has she managed it all? The answer must be found in her indomitable courage, her grim determination, her unfaltering faith and in her never-failing humor?

—From The Christian Index.

BR

### THE RUMANIAN REPRESSION

(Continued from page 7)

asserts that liberties enjoyed for seventy-five years have been withdrawn. Baptists are loyal to their country and to the throne. In their ranks, there are neither Communists nor Iron Guards. One hundred and twenty thousand strong, they beg his majesty to relieve them from the burdensome decree which has closed their churches, and to have them recognized as a lawful cult.

The Reuter message adds that on the same day in Kishenev, thirty Baptists were before the Military Court. In the Banat, all churches were sealed and all money taken.

Note: On February 2, 1939, the Foreign Mission Board received from Dr. J. H. Rushbrooke of the Baptist World Alliance, the following significant cablegram:

Archbishop Colan no longer Minister of Cults of Rumania.

—o—

### PRESSING TOWARD THE MARK

Taking as the goal for their Lottie Moon Christmas Offering the sum of \$200,000, the Bap-

tist women of the South have been presenting their gifts of love to the Christ-child. To date the receipts have amounted to \$193,856.53—a little over \$6,000 short of their objective. However, since the returns have not yet been received from Missouri or South Carolina—two generous states—the final achievement of the goal may be anticipated as assured. There is even reason to hope that the gift, when completed, will surpass the suggested quota.

—o—

### MISS GARDNER ILL IN ENGLAND

On shipboard, returning homeward for her furlough, Miss Hattie Gardner, of Shaki, Nigeria, was stricken with typhoid fever. Upon the vessel's arrival in England, Miss Gardner was taken to a hospital where she is convalescing, and she hopes to continue her journey to America within a few weeks.

—o—

### THE CHURCH-FAMILY PLAN

To offset the hysteria of newspaper headlines, The Commission brings Southern Baptists the high heroism and victorious faith of modern missions. As the family faces the world in its present confusion, churches can give the Christian view through The Commission. It is an illustrated magazine of thirty-two pages, issued twelve times per year, for only fifty cents. It abounds in inspiration and information, and is filled with news and views from all mission fields.

This monthly world journal of the Foreign Mission Board can be given to twenty-four homes for only \$1.00 per month through the Church-Family plan. Groups of subscriptions sent in together by an organization or church may be paid for monthly or quarterly in advance. The minimum installment is \$1.00 and the initial one should accompany the order. Since the cost is only fifty cents per year for this illustrated, international monthly, one church has found that only \$10.00 per month, under the Church-Family plan keeps The Commission going to 240 homes. Continued response in the form of subscriptions and renewals will swell the list to the goal of 25,000, thus enabling the Board to keep the price low, so that all who will may follow events on foreign fields.

Orders or inquiries should be sent to the Foreign Mission Board, Box 1595, Richmond, Va.

BR

LET'S GO—(Continued from page 5)

—o—

While at B. B. I. we found rejoicing over the following facts:

- Twenty-three students have enrolled for the second semester.
- The total enrollment thus far is 248.
- Of this number 70 are registered from Mississippi. The next largest number from any state is Louisiana which has 56 students here this year.
- \$112,500 has been paid on our property debt since the Hundred Thousand Club began.
- Thus far \$4499.34 has been received for the interest obligation which was due Feb. 1.

—o—

### OUR ERROR

In last week's Record we listed Tuscola in Leake County as having 19 Record subscriptions. The correct number is 33.

Rev. A. A. Ward is pastor and he has led his people to adopt the EF plan without outside help. Some others could if—

BR

"The Devil Goes A-Fishin'" is a "message for young people" in the form of a pamphlet by Harry Von Bruch, published by Zondervan and sells for 25¢.

Thursday, February 16, 1939

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Rev. W.

Thursday, February 16, 1939

## THE BAPTIST RECORD

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**The Baptist Record**

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building  
Jackson, MississippiR. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor  
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter, April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Baltimore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

**East Mississippi Department**

By R. L. BRELAND

**JUST A WORD**

So many appreciated messages have come from over the state with assurance of well wishes and prayers that I take time to say just a word.

I've been in the Grenada Hospital three weeks (Feb. 8). I am slowly gaining strength but yet far from well.

Doctors, attendants, all have been wonderfully kind and the Lord is always with me. I feel assured He will raise me again.

Thanks for your interest and prayers. The prayers of the righteous availeth much. I have faith in God and my people. Love and best wishes.

Dr. Gunter for 18 years has made the best mission secretary that we could have had through that hard period. Now he deserves the change. I am sure the Lord will give him a good place to serve Him. May his years be many and useful.

I feel that the coming of brother McCall is of the Lord. He is young, energetic and is ready to put all into the work. I am praying for him and the work. May he make a great secretary.

A number of dear friends from Coldwater, Neshoba County, were in to see me last week to cheer my heart. They reported that a move had been started to rebuild the church house at Coldwater. God's choice ones live over there.

A letter from Rev. W. L. Bridges of Slate Springs states that he assisted in the ordination of Rev. Joel Dorroh's fourth son to the ministry recently. Brother Dorroh is still active as pastor. He is moderator of Zion Association and was recently elected chairman of the pastors' conference. Blessings on him.

Rev. H. T. McLaurin of Clinton supplied for the pastor at Coffeeville, Scuna Valley, and Tillatoba recently and was appreciated. Bro. McLaurin is one of our good preachers.

Rev. W. R. Storie of Sardis is on

his work again after some months in the hospital. He is slowly regaining his health.

Rev. E. R. Henderson, pastor of Central Baptist Church, Grenada, interprets the Bible over the radio each Thursday morning. He also preaches over the radio on occasional Sunday evenings. He is strong on salvation by grace alone which is fundamental. Rev. N. B. Saucier is back at his home at Elliott, Miss., after several months as chaplain of CCC camps in Georgia. He is available as supply and could be secured as pastor of churches near Grenada.

Let us be praying and working for the evangelistic campaign now on. God will give us the needed victory.

—BR—

**WATER VALLEY BAPTIST CHURCH**

—O—

On Wednesday evening, February 1, the following men were ordained as deacons in the First Baptist Church: Mr. L. H. Baggett, Mr. Roy Franklin and Mr. S. H. Hamblett. Dr. G. E. Wiley, pastor First Baptist Church, Grenada, delivered the ordination sermon. Brother Wiley in a very forceful manner set forth the character and qualifications of a good deacon. He stressed the fact that a deacon in a Baptist church ought to be a good man.

Two years ago our church adopted the policy of electing three new deacons every year, and thereby retiring the same number; however after one year any or all of those retired the year before may serve as active deacons. Our church is thoroughly sold on this method of electing deacons.

The work of our church is moving along in a splendid manner. We came up to the end of 1938 after making extensive repairs on our church plant with all bills paid and a nice balance in the treasury. We over-paid our church budget for 1938 to the amount of about \$400. At the beginning of 1939 the pastor received another nice raise in salary which was appreciated very much.

Our Sunday school under the efficient leadership of Mr. C. H. Wood and a group of consecrated officers and teachers is doing the best work it has done since I have had the privilege of being here. Our Sunday school just finished a study course under the direction of Mr. John A. Farmer. By the way brother Farmer hasn't been with the Sunday School Board very long, but he surely has gotten hold of his work in a great way. Brother Williams certainly has a splendid helper in John Farmer.

The B. T. U. of our church is doing a splendid work of training under the supervision of our capable director Mr. K. R. Cofer. We are making plans now for our B. T. U. study course for March.

The ladies of the W. M. U. as per usual are doing their share of good work, led by their president Mrs. K. R. Cofer.

The attendance upon all the services of the church has been unusually good. Our attendance upon the prayer meeting usually stays beyond the hundred mark, one hundred ten present last week.

—W. C. Howard, Pastor.

**Macedonia, Forrest Co.**

—O—

Rev. M. E. Perry, mission board evangelist, has just brought to a close a five day revival meeting in Macedonia church, Forrest County, having accomplished as much as could be expected in so short a time.

When the church invited Rev. Perry to help them they were without a pastor and had been for some time. As is the case, where there is no leader, the program of the church was getting disorganized and the work lacking interest. According to his suggestion some time ago the people got together and as a result the writer of this article has been called as the under-shepherd of this flock. How pleasant have been these few days. The church invited Evangelist Perry to give them a few days of his time at this season of the year and help them unite in an effort to get a program of work started again. This he agreed to do, having these five days between two other engagements to give. Although our prayer has been that the church might experience a revival, which has been answered, souls have also been saved and added to the church. These things call for great rejoicing.

Rev. Perry is a true Gospel preacher. Hating sin and condemning it on every hand, he loves the sinner and does all he can to win the lost to Christ. His messages to the church have been timely and helpful. He has preached three times a day; 9:30 to the school, 10 a. m. to the morning crowd at the church and again at seven in the evening.

We personally recommend him to any church, large or small, if they want one who will conduct a real revival and build up the church in all of its phases. It is no wonder that his time for this year is well dated already.

Rev. H. H. Crisman, Pastor.

—BR—

**S. S. ATTENDANCE FEB. 12, 1939**

Jackson, First Church	1136
Jackson, Calvary Church	1150
Jackson, Davis Mem. Church	251
Jackson, Parkway Church	400
Jackson, Grif. Mem. Church	739
New Albany Church	357
West Laurel Church	605
Inverness Church	108
Utica Church	134
Brookhaven Church	615
Columbus, First Church	657
Pontotoc Church	221
Meridian, 41st Ave. Church	312

—O—

**B. T. U. ATTENDANCE FEB. 12**

Jackson, First Church	314
Jackson, Calvary Church	181
Jackson, Griffith Church	332
Jackson, Davis Church	168
Jackson, Parkway Church	284
Meridian, 41st Ave. Church	61
Pontotoc Church	50
Columbus, First Church	165
Brookhaven Church	165
Utica Church	61
Inverness Church	65
West Laurel Church	288
New Albany Church	67
Immanuel Church	80
W. Laurel Brotherhood	71

—BR—

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**HOSIERY**

5 pairs Ladies' Chardonize Hosiery postpaid \$1.00. 1939 Catalog ready. Write for one.

L. S. SALES CO., Asheboro, N. C.

**STUDENTS DELIGHTED WITH NEW SYSTEM AT HILLMAN**

—O—

Teachers and students like the new system of taking only two subjects at a time and completing a semester's work in them in 6 weeks.

The teachers say the students learn more than under the old system, and by concentrating there is more interest and enthusiasm.

The registrar says that students are making better grades than he has ever known before.

It is better for students of limited means because if their money runs out they can drop out at the end of any six weeks and have credits completed to that time. It is better for a student who gets sick because she can drop out of school and then re-enter and start new subjects next term. It is better for a poor student because if she fails a subject one term she can take light work the next while making up the failure.

Hillman faculty and students heartily endorse the new system which was inaugurated at the beginning of last session.

—BR—

**ETHEL BAPTIST CHURCH REJOICES**

—O—

Prof. Taylor, our Sunday school superintendent, with others rejoiced over the splendid attendance at Sunday school yesterday. There were 93 present. We rejoiced again when our pastor, brother W. T. Darling, brought to us two good sermons. At the evening service one man joined on profession of faith in our Savior.

We are very happy over the progress of the church. This church has previously had only one Sunday, but now we have gone to half time. Many have become tithers. We now have a box in front of the church, where our offering is placed on entering.

We request the prayers of all Christians in the behalf of Ethel church, that we may grow in the Lord's work.

—Reporter.

—BR—

**MARRIED**

—O—

On January 25, Mr. James McNair and Miss Lucille Keith were quietly married in the home of Mr. and Mrs. E. S. Keith of Sallis, Miss., parents of the bride. The ceremony was performed in the presence of a few friends by Rev. F. A. Lumus. Mrs. McNair is our state primary worker for the Sunday School Board. Mr. McNair is a promising young minister attending Louisiana College.

—BR—

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## Sunday School Lesson

PREPARED BY  
L. B. CAMPBELL

### Lesson for February 19 INIQUITY OF IMMODERATE INDULGENCE

Scripture Texts: Amos 6:1-6; I Peter 2:11, 12; 4:1-5.

**Introduction.** Amos the prophet was a shepherd and a dresser of sycamore trees (a dresser of sycamore trees seems to have been one who inched the fruit in order to make it ripen) of Tekoa, a village some six miles to the south of Bethlehem. He prophesied during the reign of Uzziah, the king of Judah, whose death became the occasion of so great a change in the life of the prophet Isaiah, about 811-759 B. C., and during the reign of Jeroboam II, king of Israel, 825-784 B. C., nearly two hundred years after Solomon, and one hundred years after Elijah. Jeroboam of Israel had proved himself an exceptionally able man, he having recovered a large portion of the domain of David and Solomon, and his reign had been very prosperous in all things material. Such times as are attended with territorial expansion and material prosperity are always fraught with grave danger to ruler and people alike. All the vices of idolatry, luxury, oppression, pride, heathen sacrifice, vice, and the evils attendant upon ill-gotten wealth, were flourishing in Israel during Amos' day. The prophet was sent to prophesy to Israel, and he went straight to Bethel, the center of Israel's idolatrous practices. The burden of his message was that God was a just judge who would punish the sins of every nation and individual as well in His own time and manner. Amos' prophecy was a cry for justice in a period of injustice, for righteousness in a time of unrighteousness, for liberty in a time of oppression, for godliness in a time of blatant ungodliness. All the things for which Amos plead are being ignored in modern statecraft and in individual life. Our first scripture passage is from the burning words of this vigorous, passionate, uncompromising prophet of the God of justice.

#### I. Consequences of the Life of Immoderate Indulgence. (Amos 6:1-6).

1. Woes of them that are at ease. These are they who hold chief places in the nation, and take advantage of the places they occupy to live lives of slothful ease and selfish indulgence without regard to the sufferings of the poor and oppressed. They were and are the men who attain and retain lofty positions in politics and finance with no regard for honest means of ascension into those positions. The motto in their political conduct is: "Win and maintain high position by any means, honest or dishonest, without regard to any ethical considerations or even to the demands of common honesty in conduct or truthfulness in speech." In business dealings the motto is: "Get business, and the business which yields a profit, the

largest profit; get business anyway in the world, and make money by any means." In society the aim is: "Gain high position, stand with the socially elite, however it must be gained, by whatever means, by pulling better people down that they may be trampled on by the climber-upward."

2. Example of the dead cities, and those doomed to suffer the wrath of judgment unto destruction.

"Pass ye unto Calneh, and see . . . are they better than these kingdoms? or is their border greater than your border?"

"Look," Amos is saying to Israel, "upon these cities. See how they have fallen, once so great and flourishing. So far from being now better than Israel and more prosperous, they have been overtaken by the disaster which always lies in wait for those who flout the justice of God. Let the Israel of God take notice, for He will no more brook wickedness upon their part than he did upon the part of these fallen cities. Let the individual men and women of Israel take good heed; for God will no more spare the wicked, dishonest, careless, godless, vicious Israelite than He did the Canaanites of Hamath the great, or the Philistines of Gath.

Is there a lesson for the present day in this ancient cry for justice? Is there much to provoke the anger of the God of justice in the organization and going-on of our society now? Is there the carelessness of the social and political leaders manifested toward God and the demands of God for good lives on the part of His people that portended the coming of the judgment upon this order?

3. A description of the indulgent in their selfish ease.

"They put far away the evil day. They lie upon beds of ivory . . . And stretch themselves upon their couches."

What a striking picture of those in our age who loll in their selfish ease and take no thought for the coming day of reckoning when God will "Bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

A picture of luxury is here, and the full-grown effeminacy which always accompanies the growth of luxury. Of the individuals you know who have obtained the means by which to secure the luxuries for which most of us long, how many of them, what proportion of them have become spineless, worthless, parasites upon the body social? The fathers and mothers who accumulated the means whereby to satisfy the longing for luxuries may have resisted the downward pull of the dead weight of the world of the material, but what proportion of the children of the prosperous have had the strength to resist?

4. A description of the doings of this corrupt society.

"Cause the seat of violence to come near . . . And eat the lambs out of the flock, and calves out of the midst of the stall; that sing idle songs . . . That drink wine in

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bowls, and anoint themselves with the chief oils."

The seat of justice is become the seat of violence. Is this indictment of the country prophet against the Israel of old out of date in this country? Do we hear anything these days of justice perverted in the courts? Have we heard of an eminent judge's having said that courts in this country do not exist for the administration of justice primarily, but for the behoof of the lawyers? May juries be bribed, and are judges also bribed, that justice may be perverted?

"They eat the lambs—and the stall-fed calves." A picture of the dainty eater is here. He chooses for himself choicest viands, and makes eating one of his chief concerns, alongs with—

"They drink wine in bowls." Of course they could not be satisfied with a drink which did not whip their jaded nerves into numbness. They have lolled on beds of laziness, have stuffed their stomachs on dainty foods which dull their minds, and now they must further deaden their nerves until to them the nasty appears nice, the vulgar appears refined, and silly, maudlin speech appears wise and witty.

I hope you have to go all the way out of your community to find a man and a woman who answer to that description. When you find that person, man or woman, you find one upon whose shriveling, self-indulgent life the seal of God's everlasting disapproval is set in scarlet, balefully gleaming letters.

II. The Attitude of the Christian Toward Immoderate Indulgence. (I Peter 2:11, 12; 4:1-5.)

1. Four reasons for abstaining

from immoderate indulgence.

(a) Christians are sojourners and pilgrims here. They are in a strange world, where the customs are different from those in their own country, and the difference consists in the fact that the customs here are evil, because they are the customs of "This present evil world." "I beseech you as sojourners and pilgrims." The Christian's citizenship is in heaven, there is his home, and he is to live as a pilgrim passing through this low world on his way to the upper and better.

(b) The Christian will be spoken against as an evil-doer.

This charge of being an evil-doer will be hurled by those who are not of the household of faith.

Our Lord was Himself called an evil-doer, our Lord Christ, the sinless, the Lamb of God. And His followers had to meet the same charge.

(Continued on page 15)

Thursday, Fe

W. C. Rogers, well known in suba, Laundaissippi, is a seattaw County, men who are tion ideals.

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MISS. BA

February 1

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We praise of caring fo of these abi brethren Joe Netts, W. R. Rogers. Dear ton is also v to pray for specially.—M

RIVER A

On Septem M. Bilbo and Avenue Bapt burg with 38- \$6 to join by tism, making Sunday scho Ammon Han There were T. U. with tor. We had service on th —Rev.

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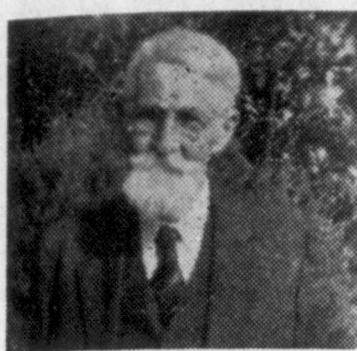
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W.H. JOHNSON, President

Thursday, February 16, 1939

## THE BAPTIST RECORD

11



W. C. Rogers, 92 years of age, well known Baptist leader of Toombsburg, Lauderdale County, Mississippi, is a second proof that Choctaw County, Mississippi produces men who are high in age and Christian ideals.

Like D. P. Franks of Weir, Miss., whose photo appeared recently in The Record, Mr. Rogers has never used intoxicating liquors, smoked or used tobacco in any manner; has never used a single curse word or used the Lord's name in vain. Mr. Rogers was 92 years of age in January, having been born at French Camp, Choctaw County. Mr. Franks is 96. Mr. Rogers was converted in boyhood.

—BR—

## MISS. BAPTIST HOSPITAL NOTES

—O—

February 1st was a gala day with us. Our new state secretary, brother McCall, came for a visit. His fitly spoken words were indeed "like apples of gold in pictures of silver."

The buzz of the saw and the sound of the hammer is heard daily, and often far into the night. The new annex is going up rapidly. Certainly it is needed. One sad part of our work is the necessity of turning away patients; and for lack of room this has been necessary recently.

"No room in the inn" still has a delicate sound for His children. But, we have already grown large enough to catch the sunshine every day somewhere. Some one gets well enough to leave; some one else is made comfortable in the bed left vacant. And some waiting loved ones are thankful for the space thus provided. And all are grateful that we will soon have a capacity of 200 beds. We praise Him for our growing ability.

We praise Him for our privilege of caring for His ministers. Four of these abide with us just now: brethren John Thompson, I. F. Letts, W. R. Murray, and Reese Rogers. Dear Prof. Eager of Clinton is also with us. Do not forget to pray for these servants of His specially.—M. M. L.

—BR—

## RIVER AVENUE CHURCH

—O—

On September 18th last, Rev. E. M. Bilbo and I organized the River Avenue Baptist Church in Hattiesburg with 38 members. We have had 56 to join by letter and 53 by baptism, making a total of 147 now. Sunday school meets at 10 a. m. Ammon Harrison, superintendent. There were 110 present at preaching Sunday, Feb. 5. We have a B. T. U. with Wallace Harrell, director. We had 88 present at our night service on this same Sunday.

—Rev. E. M. Bilbo, Pastor.

## BLUE MOUNTAIN

—O—

Sigmund Romberg's musical romance, *My Maryland*, based on Clyde Fitch's famous play, *Barbara Frietchie*, is the selection for the 1939 annual operetta, the premier showing of which will be given by the Voice department of Blue Mountain College, March 3, in the Modena Lowrey Berry auditorium, Miss Linda Berry, head of the department, stated today. *My Maryland* was produced by Messrs. Shubert in 1926 in Philadelphia where it ran for twenty-five weeks. It played subsequently in New York for 39 weeks. In 1927-28 there were five companies playing *My Maryland* simultaneously in various parts of the country.

After the opening performance in Blue Mountain the cast and chorus of fifty girls will tour Mississippi, playing at Tupelo, March 6; State College, Starkville, March 7; Mississippi College, Clinton, March 8; Carthage, March 9; and Houston, March 10.

Again Miss Berry will be assisted by Captain H. L. Tibbetts who will arrive at Blue Mountain about the middle of February to coach the dramatic features of the operetta. Miss Belle Naul of the Physical Education department will be assisted by Miss Mary Elizabeth Haener of Memphis in directing the dances. Mrs. Wilfred C. Tyler will be accompanist at the piano assisted by Miss Helen Kirkpatrick of the musical faculty.

—BR—  
UNION

—O—

The pastor and people of our church are busy. We closed the services Christmas night with administering the ordinance of baptism. Began the new year in prayer with a three hour watch night service. In the month of January we were host to the Newton County Association in regular monthly meeting. Evangelism was the theme, also to the District W. M. U. Convention in which 247 women were present. Attended the State-wide Sunday School Conference at Jackson. Attended two county-wide meetings for men in which brother D. A. McCall spoke. We have finished a Sunday school study course and have others in progress. Received three new members, expecting additions next Sunday because of personal work done this week. Our Sunday school has received the "Standard Award" for 1939. Organized R. A.'s with 19 members—pray that we might be kept busy. Yes, we have the every family plan.—Montie A. Davis.

—BR—

## BY THE FRUITS OF CHRISTIAN EDUCATION YE SHALL KNOW IT

—O—

"We have fewer students in our other colleges in Mississippi today than when Clarke College was operated by the convention."—Excerpt from editorial in The Baptist Record of January 26.

"Our schools and colleges are full to overflowing. New buildings are needed."—Excerpt from editorial in Southern Baptist College News and Views, official organ of the Education Commission of the Southern Baptist Convention, January, 1939.

"Blue Mountain College is full to

overflowing. An additional dormitory is needed. Four-fifths of the dormitory space for the present session was reserved before commencement last June. Well before the opening of the present session, and space in every room in every dormitory had been reserved by check. Christian parents realize today, more than ever before, the need of Christian colleges."—Brother Skilton of Blue Mountain College staff.

—BR—  
MRS. TILDON PRYOR

—O—

The Calhoun City Baptist Church recently suffered the loss of one of its most devoted members in the death of Mrs. Tildon Pryor. Mrs. Pryor was for more than a generation actively associated with the Baptist church here, and all civic affairs meant for the betterment of the community. Her influence has been stamped upon the whole community and will continue to live for good. She was known and loved by a wide circle of friends for her devotion to her home, her church and her Saviour. We join a host of friends in expressing heartfelt sympathy to brother Pryor, her sons, and other members of her family.

"The peace of God, which passeth all understanding, shall guard your hearts and your thought in Christ Jesus."

Rev. J. W. T. Siler.

—BR—  
SUBSCRIBE FOR THE BAPTIST RECORD.

## SOUTHWESTERN

—O—

The Mississippi students of the Southwestern Seminary had their second state meeting Friday, Feb. 3rd. This group is among the most outstanding students on the campus—all the men students have pastorate or religious education work and the women and in full time active service in the city of Fort Worth.

It is of interest to Mississippi College that all the Mississippi men students at the Seminary were at some time or other students of that institution.

A group representing the Seminary will tour seven of the Southern states visiting college campuses contacting students interested in definite religious training and service. In this group Miss Omega Nutt of Lena, Miss., will represent the piano department of the School of Sacred Music. Other departments represented are Voice, School of Religious Education and School of Theology.

"Now, boys," said the teacher, "tell me the signs of the zodiac. You first, Thomas."

"Taurus, the Bull."

"Right. You Harold, name another."

"Cancer, the Crab."

"Right again. And now it's your turn, Albert."

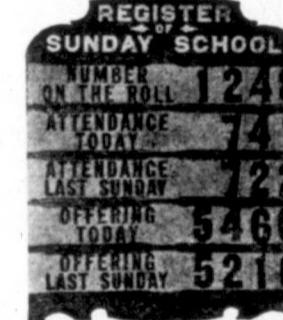
The boy looked puzzled, hesitated a moment, and then blurted out, "Mickey the Mouse."

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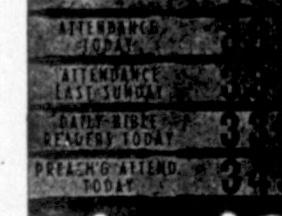
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Thursday, February 16, 1939

## The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children,

Haven't you enjoyed these beautiful flowers that seem bravely determined to blossom regardless of wind and weather? Several times in the past few days, the perfumed air has told me that I was passing near a "breath of spring" bush, even before I saw the delicate, airy, white blossoms. The flowering quince is a thing of beauty too, glowing red, full of the bright flowers before the green leaves wake up. The japonicas are rewarding those who have so carefully tended them, with red, white, pink, and sometimes vari-colored blooms, so perfect and waxy that they hardly look real; while the white narcissi are sweetening the air with their fragrance, and the purple violets add another color to the garden. But where have you seen anything gay or more dashing than the deep cupped, golden daffodils "fluttering and dancing in the breeze"? They are one of the things that makes you glad you are living.

And the birds flitting and chirping and singing! Two cheery little blue birds have been darting from twig to twig. The modest brown wrens have been busy too, probably with ideas about setting up housekeeping not far away. We call them modest, and so they are in their coloring, but have you seen them open their mouths and sing? Unless you have really seen it for yourself you would not believe it possible for so much song to come from so small a throat. It is astonishing. No doubt you have noticed the red birds, too, in their brilliant coats and smart top-knots; and the plump robins peering in the leaves and grass for juicy worms and bugs; and a mocking bird skimming lightly across the ground, then soaring to perch on the top-most bough, and just let the happiness trill from his throat; and the industrious brown thrush scratching noisily like a mother hen in the leaves. Yes, and I heard the mourning dove call to his mate. "Can spring be far behind?"

This week we have letters from old friends and new ones, everyone of them cordially welcome and bringing good cheer. Our first letter is from a Christian friend at Heidelberg. She is a shut-in and an octogenarian. (I wish the younger folk would look up that word in the dictionary and find out what she is telling you about herself.) We are grateful to her for her contribution to the orphanage. Mrs. McCall, from Houston, Texas, writes another of her interesting letters. We can hardly believe that even at three and a half years of age she said what she tells us she did. Anyhow, she was quickly cured. Mrs. Austin is sending her J. L. Club dues for two months. We can always depend on her. We hope she will tell us about her flowers the next time she writes.

A new member, a twelve year old boy, James Russell McClure, joins us, and starts right by sending an offering. We thank him very much and want him to write often. Iris Dobbs is writing for her Sunday school class and sending a gift for the orphanage. They have an excellent name, "Doers of the Word," and seem to be living up to it. You will enjoy reading the unique way in which they collected this money.

With love,  
Mrs. Frances Steele.

### BIBLE STUDY

Proverbs 23:23a, Buy the truth and sell it not.

### One Minute To Play

"It was the most thrilling game I ever witnessed," said Vaughn S. Russell, well-known Indiana basketball referee.

"It was the final game of the regional tournament. I was refereeing—my eyes alert, following every play, the whistle poised near my lips. With less than a minute to play, the home team was one point behind. The huge crowd of spectators, frantic all evening, seemed to hold its breath.

"You could hear only the strained breathing of the players and the sharp slap of the leather as the ball whisked furiously from one pair of hands to another. Then suddenly a home-town forward drove like a streak of light toward the basket. Down the sidelines he dribbled—and shot.

"While the ball was still in the air the final gun cracked, but the ball swished perfectly through the hoop. A basket! The home-town fans let out a cheer that rocked the gym.

"But just as the ball left the boy's hands, even before the gun cracked, I had blown my whistle. When the boy shot he had one foot bare inches out of bounds.

"I blew my whistle again and again to make myself heard. The home-town fans had gone mad with excitement. It appeared that their team had won, had earned the right to play in the state finals. In that moment I believed everyone else in that gymnasium thought just that.

"But I was wrong. The boy who had made the basket came toward me. He walked directly to the spot where he had stood while tossing the ball. Then he motioned for the crowd to become quiet, and calmly pointed to the exact place, out of bounds, where his foot had rested when the ball left his hands.

"It took plenty of courage to do that," the referee concluded. "Instead of being the hero of the game that boy became the goat for many of the fans. However, to me he was a real hero."

—Gerald W. Young  
Copied from Youth's World.

### IS THIS TRUE?

"William," asked the teacher of a rosy-faced lad, "can you tell me who George Washington was?"

"Yes, ma'am," was the quick reply. "He was an American gen'ral."

"Quite right," replied the teacher. "And can you tell us what George Washington was remarkable for?"

"Yes, ma'am," replied the little boy. "He was remarkable because he was an American and told the truth."

—Heidelberg, Miss.,  
Jan. 25, 1939.

Dear Mrs. Steele,

The small amount enclosed is for the building fund. I wish it were many times more. I have been interested in the orphanage since its organization. I am an octogenarian and a "shut-in." I watch the progress of the buildings.

The Lord bless and help you in your great work.

In Christian love, from

A Friend.

Thank you, Christian friend, for this offering and for the inspiration you send. Even though I am proud to be called friend, I can't help wishing I knew the name of one who writes such a helpful, encouraging, and cheerful letter.—F. L. S.

—Dear Mrs. Steele and the circle, I remember an incident of which my mother told me that occurred when I was about 3½ years old. One morning she had fixed the food on my plate, but something must have displeased me, for I instantly said "You fool, you fool, you fool." Whereupon my father put me across his knees and gave me a spanking. It must have impressed me, for I have never wanted that word to pass my lips. But when I was in school,

one of the girls said, "Sallie, I don't believe there is a God." I was so shocked that I told my uncle what Fannie had said. He simply quoted, "The fool hath said in his heart, there is no God." In this case, I felt reproved that I had not been able to quote God's word to refute what she said, and decided to study it more carefully.

I have been enjoying on the radio such good Sunday school lessons by Judge Kennerly and sermons by Rev. Thorne of the Second Baptist Church; also many other fine gospel sermons. I have enjoyed some very pleasant calls by Rev. Sharpe of the West End Church, and beautiful flowers sent by the ladies.

I was so happily surprised on my birthday anniversary to receive a copy of a book, "Watching the World Go By," written by Rev. I. E. Gates, so like him as I knew him.

So many good things have come my way even though I've not felt so well. I feel thankful to the kind Father who watches over and cares for His own. I appreciate the kindness of the dear readers of the circle.

Mrs. McCall.

How we do appreciate this delight greeting and newsy letter from you, Mrs. McCall. I found the book you mention very interesting and I'm sure it is even more so when you know the author. We are hoping that the spring weather, which we are expecting soon, will help to make your health improve. May we join with your other friends who wished you "many happy returns of the day" on your birthday?—F. L. S.

—Taylor, Miss.,  
Feb. 7, 1939.

Dear Mrs. Steele,

I am sending \$2.00 as dues from J. L. Club No. 8 for February and March. I do wish for you great success in this new year that is just beginning.

Pray for us and our little church at Pilgrim's Rest in Panola County. Our youths are confronted with so much sin and so little good, I think it is time to pray without ceasing.

With love,

Mrs. M. G. Austin.  
We've missed you, Mrs. Austin, and are happy to hear from you again. Thank you very much for your continued and generous help.

—F. L. S.

—Ackerman, Miss.,  
Feb. 8, 1939.

Dear Mrs. Steele,

May I join your happy circle? I am a boy twelve years old.

I enjoy your good letters and the Bible stories.

I am sending a gift to those who are not blessed with a good father and mother like I have.

Your new friend,  
James Russell McClure.

Welcome to the Children's Circle. When you join, James, you are making it a happier circle. You have an excellent way of expressing your gratitude for your good mother and father. We thank you.—F. L. S.

—Mathiston, Miss.,  
Feb. 8, 1939.

Dear Mrs. Steele,

Enclosed you will find a check for \$1.50, which is a gift from the "Doers of the Word class" (young people) of the Fellowship Sunday school to the orphanage. Use this money where it is most needed.

Our class had a social and served fruit. For each seed we found as we ate the fruit we paid a penny. This collection we are sending to you to be used at the orphanage.

We are glad to have this little part in helping provide for the Children at the orphanage and we hope to send a larger collection the next time.

Your friend,

Iris Dobbs.

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Iris, this sounds like an interesting way to have a party and make a little money at the same time. I'm sure some of the other circle members will be wanting to try a social like this. Thanks a heap to you and this wide awake class for this good contribution.—F. L. S.

### PUZZLE

The answer to each question, except the first, begins with the last letter of the name which answers the question just before it.

1. Who was sold by his brothers to the Ishmaelites?
2. Who was hanged on the gallows he had built for his enemy?
3. Who was Syrian general cured of leprosy by Elisha?
4. Who built the ark?
5. What wicked king tried to kill Jesus when he was a baby?
6. What good woman was brought to life from the dead by Peter?
7. What young boy did God speak to at night in the tabernacle?
8. What good friend of Jesus died and was brought back to life by Jesus?
9. Who was the first king of Israel?
10. Who barely escaped with his wife and daughters from Sodom?
11. Who was Abraham's father?
12. What mother made her son a little coat and took it to him every year when she went to God's house to offer sacrifice?

### PREACHING THE DOCTRINE OF GRACE

By Roland Q. Leavell (Compiler)  
Broadman Press. \$1.00. We have

here a most unusual collection of sermons on the vital doctrines of the Bible. A glance at the subject will impress the reader with the importance of the volume: God The Father, God The Son, God The Holy Spirit, Sin, Conviction, Forgiveness, Repentance, Faith, Salvation By Grace, Regeneration, Sanctification, Brotherhood, Assurance, Perseverance, Triumph, Glorification of Damnation. Sixteen preachers have contributed a sermon apiece and the writers are among the best known and best loved men among Southern Baptists. Obviously, the book has been compiled in the hope that it would be suggestive and helpful in the year of special evangelistic effort. It is certain that that hope shall be realized; but this volume will continue to be useful as long as the hearts of men need and hunger for the doctrines of grace.

—John L. Hill, book editor, Baptist Sunday School Board, Nashville, Tenn.

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"If someone left you a million dollars, what would you do?"

"Hire six good lawyers, and try to get it."

### WHITWORTH COLLEGE FOR WOMEN BROOKHAVEN, MISSISSIPPI

Eighty years of Southern Tradition. The Classics and Fine Arts, Home Economics, Secretarial Science, Physical Education.

Located in one of the finest residential cities of the deep South.

Prestige Health Culture Tradition



Thursday, Feb

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## Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS . . . . .  
LUCY CARLETON WILDS . . . . .  
OXFORD, MISS.

STATE SECRETARY  
ASSOCIATE SECRETARY  
JACKSON, MISS.

Thank you, Directors and Leaders, for your quarterly reports. We were glad to get 45 Training Union reports for last quarter; 55 Junior unions! 56 Intermediate unions; 61 Seniors; and 42 Adults. Was your's among them?

—o—

### Let's Give Them A Hand

Congratulations are in order for forty-six unions in Mississippi who reached the Standard of Excellence requirements for at least one quarter during 1938.

According to our records we have Three unions A-1 for the entire year: Utica, Juniors; South McComb, B. A. U.; Anchor, Seniors.

Two unions A-1 for three quarters: Live-Wire Juniors, Griffith Church, Jackson; Best-Yet Seniors, South McComb.

Twelve unions A-1 for two quarters: Juniors: Noxapater, Goodman, Beaumont, Tylertown, Clarksdale (Peppy Peppers), Griffith, Jackson, (True Blue and Climbers), Indianola (11-12 year), Brookhaven (Kees).

Intermediates: Utica.

B. A. U.: Noxapater; Griffith, Jackson (Spencer).

Twenty-nine unions A-1 for one quarter:

Juniors: Jolly Juniors (Griffith, Jackson), Patterson (Davis Memorial, Jackson), No. 1, No. 2, No. 3 (Philadelphia), Calvary (Silver Creek), Harrisburg (Tupelo), Hickory Ridge (Florence), South McComb.

Intermediates: Holly Springs, Fernwood, Sallis, Biloxi, Edon, Walnut, Lorena, George Leavell (Indianola).

Seniors: McGowen (Davis Memorial, Jackson), College (Newton), Sardis, Anding.

Adults: Liberty, Hickory Ridge, Greenville, Beaumont, Cotton, Lipscomb, Kingdom Builders (Griffith, Jackson), Philadelphia No. 1.

If we have made an error and left off some union that should be listed, let us know. We also want to express our appreciation for the hundreds of other reports that came to us, many of which were very, very close to the A-1 mark. Some unions really do what we consider A-1 work, but because of some local problem they cannot comply with all of the standard requirements.

Our goal for 1939 is 100 A-1 unions. Let's reach it! If you would like for us to send you a wall copy of the standard for your union, write us.

—o—

S. S. Board Offers Free Copies of Training Union Books To Pastors Who Will Teach Classes

The supreme interest of the Baptist Sunday School Board in evangelism through this year has prompted the board to make the following offer to pastors in the churches of the Southern Baptist Convention.

During 1939 the board will give one copy of the Senior B. Y. P. U.

study course book, *Winning Others To Christ*, by Roland Q. Leavell, or one copy of the new B. A. U. study course book, *A Winning Witness*, by G. S. Dobbins, to any pastor who will teach, or get some one to teach, one of these books to a class of his people during 1939. It is understood, of course, that the members of the class will use books and that it will not be just a lecture course by the teacher. In a case in which the class membership is composed of both young people and adults, the Senior B. Y. P. U. seal will be given to seniors and the B. A. U. seal to adults. To receive these credits, however, all the Training Union study course requirements should be met. See the statement in each book.

Any pastors wishing to take advantage of this offer should write the Training Union secretary in his state, who will approve the request and pass it to the State Book Store.

The books for the use of the class should be ordered at least three weeks in advance of the time they are needed, from the Baptist Book Store serving that state.

**NEW UNIONS:** During the month of December we had requests for free literature for 13 newly organized unions, and in January we had requests for literature for 20 newly organized unions. For the year 1938 free literature was sent to 302 newly organized unions in the state. These figures do not represent all the new unions for some organize and do not request the free literature. The literature is available for any church that now has no training union work, but who will organize one or more unions. In making your request, address your order to Dr. T. L. Holcomb, 161 Eighth Ave. N, Nashville, Tenn., asking that the literature be sent gratis.

—o—

### Copiah Associational Training Union

We have just closed our statewide conference for associational officers. The meeting, held in Crystal Springs, met in one of our best associations, Copiah. For several years Miss Margaret Miller of Hazlehurst has been the director of this organization, and her vision, initiative, zeal, and efficiency has inspired the cooperation of the churches, and in every way we look upon Copiah as one of our best. In their last general meeting 14 churches that foster Training Union work were represented, and several churches that do not have a union.

A total attendance of 246 with Pine Bluff bringing 41 twenty-four miles. They won the attendance banner. The efficiency banners went to the Crystal Springs church. In last week's Record we had a picture of the Crystal Springs church house. Their program for the last meeting was on the order of our district convention programs, all departments of the work are represented, the

Story Hour story telling contest, the Junior memory work contest, the Intermediate sword drill contest, the Senior speaking contest, and the Adults are represented by talks. They have 51 unions in the association, half as many as we had in the entire state twenty-five years ago.

BR

**To Verona Baptist Church:** Beginning this week the Baptist Record will come to you weekly. Verona is now on the honor roll of churches in Mississippi having the Record in all the resident families. Read it for informed Baptists are better Baptists. It will help you and the work.—J. P. Colvin, Pastor.

BR

A large crowd greeted the McCall's at Rocky Creek church in George County Friday evening, Feb. 10th. Brother Earl Brooks, our associational director of evangelism, had made good preparation for the meeting. All churches of the association were represented. The devotional and preliminary period was followed by supper served in the church. Then brother McCall spoke on some of his mission policies that were well received.—Reporter.

BR

**Keep on your calendar the State-wide Evangelistic Conference at Clinton Monday, February 27, beginning at 2:00 p. m. and running through March 2d 12:00 noon. The personnel includes Dr. L. R. Scarborough, president of the Southern Baptist Convention, Dr. W. R. White, First Baptist Church, Oklahoma City, Dr. M. E. Dodd, First Baptist Church, Shreveport, Dr. R. C. Campbell, secretary of Evangelism, Texas, Dr. T. Luther Holcomb, Executive secretary of Sunday School Board. Every pastor and interested layman is urged to attend. Lodging is offered free in the homes and in the dormitories of Clinton and meals may be had in the Jennings Hall Cafeteria at about 75 cents per day. Three great mountain top days. Make your reservation now.—Write James W. Middleton, Clinton, Miss.**

BR

"Now you must be very careful how you answer," said the lawyer, "and not say anything that is not strictly true. You drive a delivery wagon don't you?"

"No, sir."

"But I thought you did. What do you do for a living then?"

"I drive the hoss that pulls the delivery wagon, sir."

BR

First man: "Your wife used to be so nervous. Now she seems quite cured."

Second man: "She is. The doctor told her nervousness was a sign of old age."

BR

Doctor: "I don't like to mention it, but that check you gave me has come back."

Patient: "What a coincidence, Doc, so did my rheumatism."—E. H.

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DROPS

### S. W. MISS. PASTORS' CONFERENCE

—o—

A large attendance is expected at the Southwestern Mississippi Pastors' Conference which will meet at the First Baptist Church, McComb, for a two days' Bible conference, February 13 and 14. Preparation has been made for entertainment for all ministers who desire to remain in McComb over-night. The entertainment will be on the Harvard plan-bed and breakfast.

Dr. P. I. Lipsey, editor of The Baptist Record, Dr. M. O. Patterson, professor of Bible in Mississippi College, and Rev. W. A. Green, pastor at Waynesboro, will take part on the program. Devotional services will be conducted by Rev. S. G. Pope, and Rev. C. W. Thompson. Special music will be rendered by Rev. Felix Arnold and Rev. A. E. Pardue.

One of the highlights of the program will be an inspirational message delivered by Dr. Lipsey to a great mass meeting of Baptists Monday evening, February 13. Not only ministers but members of the churches in and near McComb will attend this service. A special musical program conducted by Rev. Felix Arnold will be a part of this program.

All ministers in the nine counties included in the territory of this conference are urged to be present for a great conference.

BR

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### HILLMAN—THE COLLEGE PLUS

Not only does Hillman College offer the usual courses but it is the college plus:

1. The Social Advantages of Mississippi College,
2. The wonderful Christian Environment of Clinton,
3. Two diplomas in four years instead of one,
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6. All courses taught by heads of departments, (No student assistants teach any courses at Hillman),
7. The advantages of a Capitol City near by,
8. The advantage of a co-ed school minus its disadvantages,
9. Girls housed in modern student homes instead of large dormitories,
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M. P. L. BERRY, President  
Clinton, Mississippi

**HEADACHE!**

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All drug stores.  
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**CAPUDINE**

**THE MAGNITUDE OF MOCKERY**  
Rev. H. V. Andrews

—o—

The second chapter of 2 Kings contains a short story about mocking boys. Elijah, the great prophet of God, had recently gone up to heaven in a chariot of fire, or blazing light. Elisha, his assistant, who was with him at the time, took up the fallen mantel of Elijah and went to the Jordan which that day had parted, making a way for them, and he smote the water, as Elijah had, and called on the God of Elijah who answered as before, and the water divided before him. There was a school of prophets at Jericho to which Elisha then went. The men of the school, seeing that the Spirit of God then rested on Elisha, as it had on his departed master, came to him with a plea about the water of the place. In reply Elisha called for salt which he threw in the water, saying, "Thus saith the Lord, 'I have healed these waters.'" The water became pure from that day. Elisha went from there to Bethel, where was also a school of the prophets. As he was going on his way, probably leaving the city after a visit, there came out a large group of young lads, who mocked this servant of God, crying after him, "Go up, thou bald head." Elisha turned and looked at them and pronounced a curse, a judgment of God upon them. God honored this judgment made in His name, and there came two bears from the woods, "and tear forty and two lads of them." The word "lads" is used in the Revised Version instead of "little children" as in the Authorized, which fits the circumstance better, for little children would hardly be guilty of such mockery. The important question here is, what was the nature of the sin that called for such judgment?

This story has been used by Bible critics to cast reflection on God and His Word, using it as an evidence that God is not what He claims to be, "a God merciful and gracious." To strengthen their case they read into the story what is not there, as is often done, and state that forty-two little children were slain because of what they call a childish prank, with no evil intent. The Bible says "the bears tare forty two lads of them." This does not mean that the lads were slain. Their clothes and their flesh were torn, and no doubt some deep scratches made that gave plenty of pain for a time, and left some lasting scars to remind them through life of their folly, and how serious an evil it is to mock God or His servant. The nature of the punishment reveals the depth of the evil. God never afflicts unjustly.

The Bible calls this evil mockery. Let us look carefully to see if the charge is correct. The news of the going up of Elijah spread rapidly over the hills and plains of Judea, and reached Bethel before Elisha arrived, causing a feeling of reverence in some and opposition in others, as is always the case. The modernists of that ancient time soon found a way of explaining the event, that removed every idea that would lead to the fear of God, and the whole story was turned into ridicule, as many Bible stories are today.

The youth of the city heard the expressed sentiment of the elders and learned men, who expressed themselves in moderate language, and went forth to declare the verdict of the men of riper years, but with no concern for their niceities, voiced in brazen tones what they had heard. The first two words of the reported mockery are "go up." It seems very clear that these words refer to God's great work of taking His servant to heaven without seeing death, and were in ridicule of it. Little children could hardly be guilty of such mockery. The other three "thou bald head," were hurled more directly at the prophet of God, on whom the Spirit of God rested in some unmistakable form. Why this reference to his bald head was made is not revealed, but history helps us in this. In ancient times the shaven head was a sign of mourning for the dead, and the absence of it was regarded as disrespect for the departed. This is true among some people today. Nearly all Hindu men wear only a mustache on the face. This is shaven, and in some cases parts of the head also are shaven when a relative dies. Elisha probably had conformed to custom, out of respect for his departed master. If this were true, and it evidently was, the bald head and the "going up" were closely connected. What their words were intended to convey was probably something like this, "If you are such a fool as to believe in this "going up" folly, why don't you go up yourself? The words of Scripture is they "mocked him." This mockery was not a childish prank. If they had referred only to his bald head it might have been called "poking fun"; but it was clearly a mockery of the great work of God, which was an evidence of His approval of His servant Elijah, hence was mockery of God; and Elisha was jealous for the honor of God. If the mockery had been confined to Elisha, the prophet would not have been justified in calling on God for judgment, and God would not have responded to his call. The sin was great and deep, such as merited the curse; and doubtless left a wholesome fear of God, and of His prophet. It was somewhat similar to the sin of Ananias, upon whom Peter pronounced judgment. The charge, as stated by Peter, was that of lying not to men but to God. This was a case of mocking not only a man of God, but mocking God. Elisha, on whom the Spirit of God was resting, noted the tones and expression sensed the evil, and in confidence called for judgment.

This incident affords clear evidence of the seriousness of mocking God, His works and His servants. The penalty may be delayed, but is sure. Both young and old should be careful what they say regarding God and His servants, lest they be found mocking God. There were scoffers in those days; there are today and shall be in the last days; but woe to the man who scoffs; who charges God falsely, as some do; or who reads into His words and deeds more than the Bible states, except it be to explain and honor God.

There is a lesson here for the elders as well as for youths. The lads stated boldly in undisguised terms



A BAPTIST FAMILY

—o—

Mr. and Mrs. J. T. Talley are members of the Tishomingo Chapel Baptist Church near Kossuth in Alcorn County and are parents of 14 children, all of whom are married and all of their companions are living, and all of their 14 in-laws are Baptists except one. Twelve of the children are regular readers and subscribers of the Baptist Record. This noble family recently observed their golden anniversary. The entire family are very active in Baptist church services each Sunday.

—E. D. Estes,  
State Evangelist.  
—BR—

LAUREL S. S. CONVENTION  
CHEMURGIC WEEK

—o—

Sunday school workers will no doubt be pleased to know that a trip to Laurel March 7-8 for the

and tones, what their elders may have merely suggested, as youth does today. The talk of the home and the class room, though perhaps in guarded terms, is often expressed by youth in strong, even in extravagant language. Youth is denounced for their unbelief and infidelity, which may be but a reflection of what they have heard from men of letters and riper years.

Oxford, Miss.

Learns About Women  
of South and West

Touring Reporters continue their questions of women and girls in the South and West!

To the question, "Were you helped by CARDUI?" 98 of the first 100 Atlanta users said "Yes." In Dallas, Jacksonville, Oklahoma City, the average was 93 "yeses!"

"So many women tell us CARDUI promotes appetite, aids digestion, helps build up physical resistance," marvels one Reporter. "In this way they find relief from upsetting headaches, nervousness, and other symptoms of 'functional dysmenorrhea' due to malnutrition."

Fifty years of use testify to the merit of CARDUI. Try it!

State convention will enable them to enjoy the first annual "Chemurgic Trek" to be held in this city. Laurel, "America's 100% Chemurgic City," is looking for 1500 visitors to the State Sunday School Convention and the entire population will welcome the large host of Mississippi Baptists to their city.

Few people in the state know how "the sawmill town that wouldn't die" is growing and furnishing field for new development in chemistry. Visitors to the State Sunday School Convention will be given individual attention, and all will be guided through the city for observation of the many interesting sights in the factories and shops of the city. Too, the many beautiful parks, and other show places of scenic beauty will provide our visitors who love nature's "beauty gifts" with pleasures they can scarcely dream of. Of course, you are coming to the convention for the great inspiration and instruction you will receive, but you are urged to enjoy with the thousands who will welcome you as their guests the beauties and knowledge of their economic development.

Kill two birds with one stone: attend the State Sunday School Convention, see "America's 100% chemurgic city".

Horace Headrick.

—ER—  
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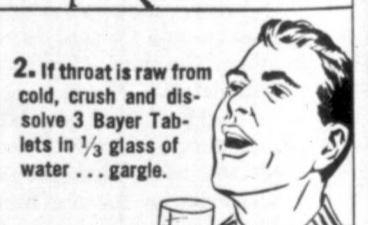
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## TO RELIEVE PAIN AND DISCOMFORT OF A COLD

Follow Simple Method Below  
Takes only a Few Minutes When  
Bayer Aspirin is Used



1. To ease pain and discomfort and reduce fever take 2 Bayer Tablets — drink a glass of water. Repeat in 2 hours.



2. If throat is raw from cold, crush and dissolve 3 Bayer Tablets in 1/3 glass of water ... gargle.

Starts to Ease Pain and Discomfort and Sore Throat Accompanying Colds Almost Instantly

The simple way pictured above often brings amazingly fast relief from discomfort and sore throat accompanying colds.

Try it. Then — see your doctor. He probably will tell you to continue with the Bayer Aspirin because it acts so fast to relieve discomforts of a cold. And to reduce fever.

This simple way, backed by scientific authority, has largely supplanted the use of strong medicines in easing cold symptoms. Perhaps the easiest, most effective way yet discovered. But make sure you get genuine BAYER Aspirin.



Thursday, February 16, 1939

SUNDAY S

(Continue again and yet fellow Christians before the rulers of the world upside down contrary to the (Acts 17:6, 7); his companions pagans of Ephesus of temples and goddess Diana during the earliest and down through years, Christians tries have been made on the c

(c) A Christian works answer

If they will here and now, they will not tian's good work must see it, and to God in the am not sure just visitation" is, bring. I think it ment, when eve of things in h earth and thin and every tong to Jesus Christ

(d) Our Lord having Himself flesh.

His path through marked by the tracks. He was It has been on that all growth is made through growth toward toward God. Ou "I do always please Him." The purpose of lated that pur dience to God and counsel for His first His kingdousness." "This the Master. He the unseen. He cation in the the sovereignty subordinated the crowned the bo mon subject, an obedience to hi 2. Look at the old life we put away. Vs. They had live flesh.

They had fu the Gentiles. In which these Ch other Gentiles, He is pleading that they real wasted time an portunity enough strength and m to the empty, in which the Gent

Read in these catalogues these people who once indulged, are modern?

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So there it is, accountabil

Thursday, February 16, 1939

## THE BAPTIST RECORD

15

## SUNDAY SCHOOL LESSON

—o—

(Continued from page 10)  
 again and yet again. Jason and his fellow Christians were dragged before the rulers of the city of Thessalonica and accused of turning the world upside down and of acting contrary to the decrees of Caesar, (Acts 17:6, 7); the Apostle Paul and his companions were accused by the pagans of Ephesus of being robbers of temples and blasphemers of the goddess Diana (Acts 19:13). During the earliest days of Christianity, and down through the succeeding years, Christians in pagan countries have been accused of every crime on the calendar.

(c) A Christian must let his good works answer the false accusers.

If they will not hear the answer here and now, they must hear it, if they will not see it in the Christian's good works here and now, they must see it, and seeing it give glory to God in the day of visitation. I am not sure just what "the day of visitation" is, but I know it is coming. I think it is the day of judgment, when every knee shall bow, of things in heaven and things on earth and things under the earth, and every tongue shall give glory to Jesus Christ as Lord.

(d) Our Lord left us an example, having Himself suffered in the flesh.

His path through the world was marked by the blood He left in His tracks. He was the great sufferer. It has been ordained by the Lord that all growth toward greatness is made through suffering. All growth toward greatness is growth toward God. Our Lord Himself said, "I do always those things that please Him." This was the controlling purpose of His life. He translated that purpose of absolute obedience to God into words of sage counsel for His disciples: "Seek ye first His kingdom and His righteousness." "This was the mind of the Master. He made His abode in the unseen. He sought His gratification in the unseen. He rejected the sovereignty of the flesh. He subordinated the temporal. He uncrowned the body, making it a common subject, and compelling it into obedience to high commands."

2. Look at the characteristics of the old life which Christians have put away. Vs. 2, 3.

They had lived to the lusts of the flesh.

They had fulfilled the desire of the Gentiles. During the years in which these Christians had lived as other Gentiles, had been sufficient. He is pleading with his readers that they realize that they have wasted time and strength and opportunity enough. They had given away enough of their time and strength and money and character to the empty, harmful things after which the Gentiles seek.

Read in these verses the disgusting catalogue of the sins in which these people with the other Gentiles once indulged. How many of them are modern?

3. The Christian must remember that he is to give account, "To Him that is ready to judge the living and the dead."

So there it is again. Accountability, accountability, and because of

that, while we are walking all the way, responsibility.

## A Closing Inquiry.

Where in this scheme for the living of the Christian life does the indulgence in the taking of alcoholic beverages have a part? What Christian life was ever made more fruitful of the good by the drinking of whiskey, or any other liquor with alcoholic content?

You want your preacher to be a man's man, a man amongst men, don't you? Well, do you want him to drink? Do you think a regular toddy would help him in his work for your Lord? You want the superintendent of the Sunday school your children attend to be a good workman for the Lord, and a good example to your children, don't you? Well, do you want him to drink? Ask yourself a lot of questions like this.

—BR—

## MY WHEREABOUTS AND WHATABOUTS

By W. T. Lowrey

—o—

I have been on the shelf for eight months. I don't like it altogether; but in the few years that I have lived I have learned to get along with some things that I don't like.

When last session closed I felt that I needed something; and so I went to our hospital in Memphis for an examination. I thought I would stay there one week, more or less, but I stayed five weeks and a little more. Then the doctors told me to take my place on the shelf for a while.

I resigned my college and church work and came to the home of my son, W. T. Jr. And here I am yet, three miles from Vicksburg. My address is Route 1, Box 225-A, Vicksburg.

I have not been entirely idle here and I hope there is work yet for me to do. The Lord has been good to me. Our friends have been kind. Many have expressed their interest by letters, visits, or otherwise. Thanks to all of you. My wife had hoped to answer all our Christmas cards. If she did not write you, let me thank you now for thus remembering us. One thing I like about this world is that there are so many kind and lovable people in it.

I am still deeply interested in all our denominational work. What a magnificent secretary we gave up when brother Gunter quit! What a hustling secretary we have now in D. A. McCall! What a good chance we all have to show appreciation and faith! Let the work go on.

—BR—

## VISITORS

Southwestern Baptist Theological Seminary is sending out this week a group of students under the direction of Rev. Fred A. McCaulley on an extension tour through the southeastern states. The students accompanying Mr. McCaulley are: Miss Elizabeth Donald, School of Religious Education; Miss Omega Nutt, piano department, School of Sacred Music; Mr. J. Robert Stroble, voice department, School of Sacred Music; and Rev. C. B. Hastings, School of Theology.

—BR—

Wifey: "Don't you think, dear, that a man has more sense after he is married?"

Hubby: "Yes, but it's too late then."—E. H.

## LOOK WHO'S TALKING

J. E. Dillard

—o—

(Just a few of the hundreds who might be quoted expressing similar sentiments.)

"The Baptist Hundred Thousand Club has helped all our causes and literally saved the life of some of our institutions . . . I urge and insist with every drop of honest blood in my veins the leaders of our churches to give attention to this matter and major on it." L. R. Scarborough, president S.B.C., president Southwestern Seminary.

"I am sorry for any pastor of a Southern Baptist church who has not told his people about the purpose and plan of the Baptist Hundred Thousand Club." John R. Sampey, ex-president S.B.C., president Southwestern Seminary.

"The Baptist Hundred Thousand Club is helping the institute to pay its debts and thus far it has been enabled to cancel \$110,000 of its obligation." W. W. Hamilton, vice-president S.B.C., president Baptist Bible Institute.

"It is hoped that every pastor will promote the plan so earnestly and energetically that all who can possibly do so will participate so that when the totals are announced they can say with pardonable gratification: 'I'm glad I did!'" Kathleen Mallory, executive secretary W. M. U.

"No one can question the success of this plan. Any effort that secures \$1,000,000 for debt reduction on Southwide Boards and institutions is a big success . . . The present debt on the Foreign Mission Board is \$292,000. We are looking to the Hundred Thousand Club for money to liquidate this debt." R. S. Jones, Home secretary Foreign Mission Board.

"Let us double the number of members for 1939." C. M. Brittain, state secretary, Florida.

"I call upon every loyal Baptist in Alabama to do his or her best in this great effort." F. M. Barnes, state secretary, Alabama.

"Let us finish what we have begun, pay what we owe, and obey Christ's commission to be his witnesses unto the ends of the earth." Andrew Potter, state secretary, Oklahoma.

"The task of the Hundred Thousand Club should be carried to completion." F. M. McConnell, editor Texas Baptist Standard.

"A duty dodged is a debt unpaid."

## COUGHS...

Here's Why  
You Cough...

## WHEN YOU CATCH COLD

1. Congestion results and the tiny glands in your throat and windpipe cease to work properly.

2. The secretions of these glands often turn to heavy, clinging phlegm.

3. This sticky phlegm irritates your tender throat tissues and you cough.

## How Pertussin Relieves Coughs

1. Pertussin, an herbal syrup, stimulates the glands in your throat to pour out their natural moisture.

2. Then that sticky, irritating phlegm is loosened, easily "raised" and expelled.

3. Your throat is soothed and your cough relieved quickly and safely by the Pertussin "Moist-Throat" Method.

Quick and effective for young and old as proved by millions of bottles used

PERTUSSIN

PRESCRIBED BY MANY DOCTORS FOR 30 YEARS

## WORD OF COMMENDATION

—o—

There is no doubt in my mind that you editors of the Baptist Record realize what a devoted leader and worker for Christ you have in Evangelist E. D. Estes. But speaking for a group of churches in nearby communities I would like to tell you a little of what brother Estes has meant to us.

In many church services that I have attended you could count on your fingers the ones who were there to worship God. We need something in our churches to make us look up—a consciousness that we are in the presence of God and that he is interested in us. Brother Estes gave us this atmosphere.

Many of our church members silently rededicated their lives to Christ—their faith had been renewed; there is fruits of this rededication in their every day living. Many that were lost were saved during his meetings.

We all realize how great is our need for prayer. We need to live soberly, righteously and godly. And prayer does change things.

We are, many of us, praying for brother Estes as he goes from place to place. May God richly bless him. It is a great opportunity for any church to have brother Estes with them.

—One who is praying for His cause.

Joseph F. Newton.

"Owe no man any thing but to love one another . . . Do come to the front in this gracious enterprise." Paul.

"FOR MY SAKE."—Jesus.

—BR—  
 Mrs. Gotrich (to caller): "Yes, our little Henry is wonderfully smart in school."

Caller: "What is he studying?"

Mrs. Kotrich: "He's studying French and Spanish and Algebra. Henry, say 'Good Morning' for the lady in algebra."

## Troubled by Constipation?

Get relief this simple,  
pleasant way!

- Take one or two tablets of Ex-Lax before retiring. It tastes like delicious chocolate. No spoons, no bottles! No fuss, no bother! Ex-Lax is easy to use and pleasant to take!

- You sleep through the night . . . undisturbed! No stomach upsets. No nausea or cramps. No occasion to get up!

- In the morning you have a thorough bowel movement. Ex-Lax works easily, without strain or discomfort. You feel fine after taking it, ready and fit for a full day's work!

Ex-Lax is good for every member of the family—the youngsters as well as the grown-ups. At all drug stores in 10¢ and 25¢ sizes. Try Ex-Lax the next time you need a laxative.

Now improved—better than ever!

EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

# Hambone and Southern Baptists

By J. E. DILLARD, Director of Promotion  
*Executive Committee, Southern Baptist Convention*

Colonel Bob said: "Hambone, if you had a million dollars, what would you do with it?" Hambone replied: "Boss, if I had a milyun dollers I'd use it to pay my debts; dat is, as fur as it'u' go."

Three things are evident from what Hambone says: first, that Hambone is in debt; second, that Hambone is disturbed about his debts and wants to pay them; and finally, he isn't really in as hopeless a fix as he thinks he is; if he had a million dollars he could pay the few dollars he owes and have a big pile of money left. How about Southern Baptists?

## SOUTHERN BAPTISTS ARE LIKE HAMBONE

1. Southern Baptists are still in debt. The agencies of the Southern Baptist Convention owe about \$3,250,000. This is less than a dollar a piece for every member we have.

2. Southern Baptists ought to be disturbed about this debt and pay it off.

3. Southern Baptists can pay their debts any day a majority of them make an honest effort to do so.

It is not a disgrace to be in debt. Paul said he was in debt; but it is a disgrace not to pay your debts if you can. Paul also said, "Be in debt to no man—apart from the debt of love one to another" (Moffatt).

Southern Baptists are not alone or peculiar in that they are in debt. Most everybody is in debt; there are private debts, and public debts. It is estimated that the public debt, municipal, state, and national is over fifty-five billion dollars, or about \$435 for every man, woman, and child in the United States. Really, our Southern Baptist debt looks small by comparison.

## HONORABLE DEBTS

The Southern Baptist debt is an honorable one. It came about as a result of an effort to greatly enlarge our work and an attempt to carry out the commission of our Lord in a worthy way. Some twenty years ago a careful survey was made of needs at home and abroad. This survey showed a need of approximately \$75,000,000 to adequately care for the work Southern Baptists were trying to do. At this time there were about 3,000,000 Southern Baptists; to get this sum would require an average of \$5 a year for five years or a little less than ten cents a week per member. Could we get it? "Let's try and see."

The amount was apportioned out to the states, associations, and churches. And they subscribed it. They more than subscribed it! They subscribed \$92,000,000!! So our leaders felt warranted in going forward; new missionaries were sent out, new stations were opened, plans were laid for chapels, schools, orphanages, hospitals, etc. More workers were needed; the call went out for volunteers, 15,000 responded; and the money came in—that is the first year. Oh how good we felt! And what results we obtained!

## SOMETHING HAPPENED

And then something—the contributions fell off—"But it will be better next year, let's borrow." But it wasn't better the next year, and we had to borrow more money. Year after year the receipts fell lower and lower. We tried to cut expenses; we stopped sending out missionaries, we cut down building projects, we closed schools, scores, even hundreds of them. What could we do? The money had been subscribed but it was not being paid. \$92,000,000 was subscribed but only \$58,000,000 was actually paid. The wonder is—not that we fell \$6,221,000 in debt; the wonder is that it was not several times as large. And then came the big building programs in our churches; and harder times; and big local debts; pastors and people were

burdened and distressed beyond expression. No wonder contributions for denominational needs fell off. How glad we ought to be that it wasn't worse!

## INVESTMENTS

We should think of these debts in the light of the investments made, and the debts themselves as representing installments we were not able to meet. I bought a house on the installment plan, but I finally paid it out. So will Southern Baptists: We are not broke, our Convention agencies owe about \$3,200,000 but we have \$23,500,000 in assets! (See S.B.C. annual 1938, page 49.)

## SPIRITUAL DIVIDENDS

Then we are receiving spiritual dividends upon these investments. Think of the preachers and workers we have educated in our enlarged seminaries and colleges; think of the children that have been cared for in our orphanages and the sick healed in our hospitals; think of the souls saved in our preaching stations—and just how much is one soul worth?

Perhaps it was well that our agencies did go in debt, they couldn't do otherwise under the circumstances. We don't want them to go any further in debt, however, and they are not. Now we must pay these debts off and stop paying hundreds of thousands of dollars annually in interest. And we can do it!

## DISSOLVING DEBTS

Finally, our debts are dissolving debts; we are slowly but surely getting rid of them.

When we didn't know what to do, we called upon the Lord, and he heard us, and a way was found to put new spirit into our people, to satisfy our creditors and to gradually but surely pay our debts.

We asked for 100,000 Southern Baptists who cared enough about our debts to give an extra dollar a month to help pay them. We didn't get the full one hundred thousand, nor the half of them, but we did get some, and these have paid up to February 1, 1939 \$957,509.78 upon these Southwide debts. We have stopped enough interest to pay the salaries of 75 foreign missionaries! Aren't you glad? Aren't you glad you had a part? Don't you want to help more?

This Hundred Thousand Club marked the turning point in our financial situation; other funds have come in to help, so that now, instead of \$6,221,000 we owe only about \$3,250,000. Thanks be to God and to all who have helped.

## LET'S SPEED UP

Southern Baptists who love our Lord and hate debts: let's speed up! Let's keep up our payments; let's double our pledges, and let's get as many new members in the Hundred Thousand Club as possible, and let's stay in till the job is done. Victory is just ahead of us; let's trust in God, tell the brethren and do our best. We just must have a Debtless Denomination by or before 1945 AND WE CAN.

## THE BAPTIST HUNDRED THOUSAND CLUB MEMBERSHIP CARD *"Over and Above"*

1. Please enroll me for the membership checked below:

- Individual Membership, \$1.00 a month;
- Multiple Membership, \$..... a month;
- Joint Membership, 50 cents a month (each);
- Group or Circle Membership. Name of Group or Circle.....
- Memorial Membership .....

2. This membership is for..... years beginning....., 19.....

3. Credit this membership to the organization checked below:

Church     W.M.U.     B.T.U.     Sunday school     Brotherhood

My name..... Address.....

Name of Church..... Association.....

 Sign, detach and hand card to your Pastor or Treasurer who will report to  
 J. E. DILLARD, 161 Eighth Ave. N., NASHVILLE, TENNESSEE

February Is Baptist  
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 Club Month

Join Today!!

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